

THE JUSTICE WITNESS MISSION
AND GLOBAL DEVELOPMENT
A WORKSHOP MODEL FOR ADULTS

A Professional Project
Submitted to the Faculty of the
School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
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This professional project, completed by

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*has been presented to and accepted by the Faculty
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ABSTRACT

This professional project delineates a workshop model with adults that is repeatable with the processes readily adaptable to fit individual needs. The specific value of this workshop style is that it communicates global development issues in a way that is clear and effective, at the same time keeping the experience nonthreatening. Persons are often resistant to learning about hunger and development issues because these issues are not generally experienced as immediate felt needs.

Emphasis is placed on clear outlining and description of the workshop and its processes followed by careful reflection from the perspectives of educational theory and developmental stage theory. The purpose of the reflection is to understand why the elements of the workshop communicate effectively. Carl Rogers is cited for his focus on the role of the learner in the educational process. Malcolm Knowles is referenced for his contribution of the concept of "androgogy," premised on assumptions about adult learners including the need for immediacy of application, as contrasted with "pedagogy," based on assumptions about child learners and the postponed application of learnings.

Meticulous observations of children led Jean Piaget to his theory of stages of cognitive development. Building on this foundation, Lawrence Kohlberg researched stages of moral development. Both maintain that persons progress through each stage in order and cannot skip stages, nor can they understand concepts more than one stage beyond their present level. This has implications for communication necessitating open ended processes allowing persons to relate to content issues from their present functioning stage which may be different from another person's stage.

Education is understood as a process of becoming rather than completing a specified content package. The success of the workshop is seen first in the effective communication of global content, second in the motivational factors inherent in the workshop processes, and third in providing communication tools and methodologies enabling participants to communicate global issues effectively. A workshop process as described and analyzed in this project builds the levels of trust and personal interaction whereby crisis issues of global concern may be dealt with creatively.

CHAPTER I

INTRODUCTION

Problem of the Project:

The problem this professional project addresses is the natural resistance adults generally have to any change and more specifically their enormous unwillingness to confront global issues which may appear personally threatening or appear so gigantic as to paralyze action moving toward resolution of the issue.

The Importance of the Problem:

What this author refers to as "Global Issues" is an immense field including: ecology, economics, scientific and technological advances, third world development, global corporations and business ethics, the arms race, consumption and distribution of fuel and resources (renewable and non-renewable), justice, self-determination of peoples, pollution absorption capacity of the biosphere, and the list could go on.

This writer believes that many Americans are not keenly aware of these issues and their interrelationships. Further, these issues are of immediate and far-reaching concern and are at or approaching crisis proportions. Because of the immensity of these concerns, and the distance of them from everyday life, they generally are not among the immediate felt needs of many Americans and many church persons.

The task of communicating about global concerns in a way that is both accurate and true objectively, on the one hand; yet in a style and with a methodology that allows for and encourages persons to adopt a value

structure and life style incorporating these concerns, on the other, is the undertaking.

Many of the authorities in the field of Global Concerns are not skilled or popular communicators. They may not have immediate access to large numbers of men and women in the work-a-day world. And, our best educators and communicators (especially in the church) are often not well versed in Global Issues. The Justice Witness Mission is designed as a model, to bridge the gap between the professionals, who work and deal with the nuts and bolts of crisis concerns, and lay persons who are essential participants for responsible decisions and actions moving toward a resolution of the crises.

This writer believes that in order for congregations and their leaders to make intelligent decisions they need access to the knowledge, information and theories of professionals and academic scholars. This writer further believes that there is a need for professionals and academicians to understand and communicate better with persons other than their colleagues. The aim of the Justice Witness Mission is to yoke the two.

In a completely different focus, this study is important because the church has provided important and decisive moral leadership for centuries. In the contemporary context, and with prevailing moods affirming moral and cultural relativity as well as plurality (which this writer affirms also), this project offers a process for nurturing persons toward increasingly more adequate moral positions, and beyond that points the way empirically toward "JUSTICE" as being the prescriptive and normative goal toward which all people and all cultures move in their development.

From a more abstract point of view, a new vision and a fresh theological outlook are essential to providing viable goals for dealing

with global issues. This writer follows the ecumenical view that an adequate vision of the future must be "participatory," "sustainable" over a long period of time (even in perpetuity), and "just" including consideration for the biosphere along with human relationships. An international think tank workshop held at Dartmouth College¹ opened their experience by asking each participant to look at their personal vision of "what a world in which every person is nourished sufficiently and sustainably would look like."² These participants at Dartmouth learned that while it was quite easy to share cynicism and disillusionment, an atmosphere of trust was required in order to share dreams and visions.³

The workshop described in this project builds the level of trust essential for the sharing of visions. The sharing of visions brings out basic assumptions about what participants feel and think is the essence of being human. A vision serves to get people involved from head to toe, instead of just their heads. With a vision in mind, a whole new way is open in which to generate and discuss possible actions. From a practical perspective, it is difficult to talk about a policy without defining its goal. It is a rational exercise to incorporate a vision as well as a directional and motivational exercise.

¹"Learning to End Hunger," A Report on the First in a Series of International Workshops, December 14-17, 1980, Resource Policy Center--Thayer School of Engineering, Dartmouth College, Hanover, NH 03755.

²Ibid., p. 12.

³Ibid., p. 15. (For interest and content, samples of visions from the Dartmouth Workshop are included in appendix C).

Thesis:

The thesis of this project is that the process described here is one that nurtures people toward greater wholeness in a way consistent with the very fabric and nature of adult learning; and that the new learnings can create in persons, and society, a changed climate of opinion in which new solutions to the several crises facing our globe may be put into practice. The concept of "Andragogy" (discussed in Chapter IV) provides a fresh and distinctive approach to education and communication that assists in accomplishing this goal.

Definition of Key Terms:

Justice: A dictionary definition states that justice is "The quality of being just; (i.e., guided by truth, reason, and fairness) righteousness, equitableness, or moral righteousness....to treat justly or fairly, to appreciate properly, to act in accordance with one's abilities or potentialities."⁴ Lawrence Kohlberg sees justice as a universal principle toward which increasingly differentiated moral response moves in all cultures. "There are universal rights of just treatment which go beyond liberties and which represent universalizable claims of one individual upon another."⁵ The marks of this principal concept of justice lie in its universability and in its reverability⁶ for Kohlberg.

⁴Jess Stein (ed.) The Random House Dictionary of the English Language (New York: Random House, 1967), p. 776.

⁵Lawrence Kohlberg, "The Claim to Moral Adequacy of a Highest Stage of Moral Judgment," Journal of Philosophy, 70:18 (October 25, 1973), 637.

⁶Ibid., p. 642.

This writer goes beyond these understandings to include meanings in the Hebrew term "*tsedeq*" (צֶדֶק = justice, righteousness⁷) including and going beyond the above stated concepts and human relational values. *Tsedeq* "signifies that which conforms to the norm and for the Hebrews the norm is the character of God himself."⁸ This included all of creation and anything that properly fulfills its intended function or norm is called *tsedeq* or righteous. Therefore, the whole of the non-human world is included in the concept of justice as well as humans and their inter-relationships with other humans and the natural order.

The original Hebrew clearly carries the idea of God's vindication of the helpless and dispossessed. Examples can be seen in Psalm 112:9 and Daniel where *tsedeq* is closely connected with showing mercy to the poor. "Later developments of the word stress the aspect of generosity and benevolence to the helpless"⁹ and additional examples include Ezekiel 18:19-21 and Psalm 33:5.

Justice, for this writer, includes much more than ethics and norms. Justice includes all creation fulfilling its intended purpose and moving toward realization of its potentials; it includes compassion and benevolence; and ultimately it includes being in harmony with and participating in the kingdom of God. This understanding of justice is essential for working with global issues

⁷ Ludwig Koehler and Walter Baumgartner, Lexicon in Veteris Testamenti Libros (Grand Rapids: Eerdmans, 1951), p. 794.

⁸ Alan Richardson, A Theological Word Book of the Bible (New York: Macmillan, 1960), p. 202.

⁹ Ibid., p. 203

Witness: This writer means two basic elements by the term witness. The first is the seeing, knowing, or learning of facts or conditions by personal involvement or presence so they become significant to the person. The second is the sharing of the learnings and their content and meanings with others. Gabriel Fackre says, "before you can get the story *out*, you have to get it *straight*."¹⁰

It is a significant and responsible undertaking to fulfill both parts of the concept of witness. "One of the crucial tasks of the church today is the development of the capacity to feel my story and tell our story. And the story we have to tell has to be the whole one and not an abridgment made according to each one's private agenda and range of perception. "Getting all the chapters together--getting it straight--is a necessary companion of getting it in, and a condition of getting it out."¹¹

Mission: The dictionary explains one definition as, "an operational task, usually assigned by a higher headquarters."¹² The task being a mandate from God is what this writer understands the term mission to mean. In this project, it does not carry common connotations of going to a foreign land to establish a mission enterprise or gather adherents to the faith; it means our call to live within the natural order as we move toward equity and self-development for all peoples.

Global: Global, of course, means worldwide and includes such diverse issues as: politics, economics, ecology, population growth,

¹⁰ Gabriel Fackre, Word in Deed (Grand Rapids: Eerdmans, 1975), p. 31.

¹¹ Ibid., p. 32. ¹² Stein, p. 917.

destruction of land and many more as will be discussed more fully in chapter two. Virtually, every major issue is now global in nature, international in scope, and interrelated in character.

Second, global also carries meanings of comprehensiveness, wholeness, and inclusiveness, as intended by this writer.

Development: Development has been a difficult term to define for the last three decades. Equally knowledgeable authorities have not come to clear agreement intellectually or in practice. This writer accepts and follows the definition given by C. Dean Freudenberger:

Development is a process of creating those just social, economic, and cultural organizations and value systems which make possible the dignity which makes possible the development of the potentialities of persons in their community. The purpose of development is to empower persons and their communities to choose freely to be responsible for themselves and the welfare of their neighbors in harmony with the natural environment. In harmony with the environment means careful use and regeneration of resources essential for life's sustenance.¹³

This definition includes all three elements essential for this writer's concept of vision of the future as mentioned above.

Evangelism: The greek word translated "evangelism" means good news. It is the good news of God's action in response to persons' needs. The traditional conservative view of what this means is a personal pietistic relationship with God. This writer sees this as only half of the meaning of evangelism. The other half is stated by Fackre who defines evangelism as "the declaration of the wonderful deeds of God who brings us out of darkness into marvelous light, and in that light enables us to

¹³ Presented in a graduate course "International Development and Christian Missions in Eumencial Perspective," at the School of Theology at Claremont, 1973.

see the wretched of the earth and the brother and sister in Christ."¹⁴

This writer would add that the light which illumines the wretched as brother and sister, also shows that humans are kin of the earth and the biosphere as well. Human life and responsibility reside in the whole of God's creation and in the totality of God's continuing creative activity and love.

Methodology

The methodology of the project is to describe in detail the Justice Witness Mission format, analyzing and reflecting upon it from the perspectives of educational theory and developmental stage theory, demonstrating the effectiveness and adequacy of this communication model with adults in local churches.

The project is a product of fifteen years of training and experience in designing and leading workshops. This writer has designed and led more than eighty-five workshops.¹⁵ The success of the events is attested by: (1) evaluations made by participants at the end of the event, (2) follow-up contact at a later date, (3) reports from participants years later that they continued their involvement in global concerns because of the workshop, (4) continuing invitations for the writer to conduct workshops, (5) workshops have been led in five states by this

¹⁴Fackre, p. 29.

¹⁵ See Appendix for a sample listing of some workshops conducted by this writer. Records were not kept of early workshops. In addition, weekly workshop experiences were designed and led for a two year period as support and training of the education staff of Santee United Methodist Church. These weekly experiences came to the attention of Ganyl Trotter, who was the Conference Education Program Counselor at that time.

writer (California, Arizona, Oregon, Washington, and South Dakota), and (6) participants in workshops have been equipped to lead workshops on their own and have done so.

The writer is trained as an Adult Laboratory School Instructor. Training came through many District, Conference, and national events of the United Methodist Church. These experiences included three 50 hour seminars conducted by national education staff, two Christian Educators' Fellowship National Conventions, and many seminars in Nashville, Evanston, Claremont, Los Angeles, and San Diego. This writer was invited to be part of the team that developed, "Teaching Toward a Faithful Vision," which has been published nationally and accepted by many denominations, including United Methodist, as an official teacher training and curriculum resource. This "SHALOM" package specifically deals with world hunger and justice issues. Beyond the training and experience this writer has received that makes the project possible, there was extensive library research into educational theory seeking to determine the principles that account best for the success of the Justice Witness Mission process. Substantial exploration into primary sources of development stage theory was central to the methodology of this project also.

There are tensions to be addressed in the writing of this project. The first is the tension between writing an academic treatise, or a "how to" paper for educators. This writer's decision was to steer between these alternatives, attempting to present sound, verifiable, responsible data from each of the disciplines addressed while offering them in practical, understandable, and usable form. The actual practice in local churches must be theoretically defensible and the theory must be workable and practicable.

A second quandary involves a choice between writing a unified, flowing, systematic work dealing with educational theory and integrating extensive "global issues content," or to focus on a number of specific relevant issues. This writer chose the latter, combining the practical experience of designing and leading workshops with reflections from the most helpful and cogent theories influencing this type of educational event. The result is a merger of an educational process and diverse disciplines, not before joined into a responsible, intelligible, and workable whole.

Scope and Limitations of the Project

The writer is responsible for outlining and describing the Justice Witness Mission with the specific intent that others may use the processes for their own workshop design. The description is done so that both methodology and theory are available. The application of developmental stage theory in terms of its relevance for communication is a new element.

This project does not seek to take definitive positions on the content of global development issues. Nor, does it intend to provide decisive theological restatements. This much needed theological work is another project.

Chapter Outline

Chapter II, Global Issues and Eco-Justice Context, is a survey of the global situation. This chapter demonstrates some of the types of issues the Justice Witness Mission is designed to communicate. It shows their interrelated and far reaching character.

Chapter III, Development of the Justice Witness Mission and Its Outline, provides the Agenda Outline for the Justice Witness Mission and describes each part of the agenda in some detail. Readers of Chapter III will be enabled to duplicate, in whole or in part, the processes making-up the Justice Witness Mission.

Chapter IV, Educational Theories and Developmental Stage Theories Applied to the Justice Witness Mission, is an examination of educational theories and developmental stage theories seeking to show why the Justice Witness Mission is effective with issues that may not be immediate felt needs. This chapter builds on and moves beyond the descriptive process of the previous chapter.

Chapter V, Summary and Suggestions for Further Study, reviews and summarizes the project and suggests some areas for further study and research.

CHAPTER II

THE GLOBAL DEVELOPMENT AND ECO-JUSTICE CONTEXT

Environmental Concerns:

The environmental issues are immense and beyond description. They range from the most delicate interrelationships of micro-organisms to the most massive disruptions such as strip mining or huge oil spills. They include seemingly harmless fun such as dune buggies disturbing the unseen surface tensions of life and its support systems on the desert floor to pollution practices that endanger and destroy human life. They range from neglecting aesthetic aspects of the natural world which add to life quality, to needless annihilation of whole species for what seems to be affluent pleasures. They range from humankind beginning to have a substantial effect on natural processes two to three thousand years ago and today being at the point of choosing for how long and at what quality human life will continue on this planet.

The medieval mind conceived of all things, including one's own body, as comprised of four elements: Earth, Water, Air, and Fire. A person was a part of these, and they of that person. But, the modern Western mind studies these elements as a detached observer, even predicting their future. Those predictions are ominous.

Earth--the thin strata of soil supporting our life--is being diminished far more rapidly than it is being replenished. Erosion washes soil away. In some tropical regions laterization turns top-soil to stone, chemicals burn it out, urbanization buries it under pavement, strip mining tears it apart, rural gentrification turns it into luxury turf, and cash

cropping colonizes it to satisfy the tastes of the rich rather than the hungers of the poor.

Water--which brings the earth to life and flows through our bodies--is being drained away dramatically enough to make the cover of "Newsweek" and take up an entire issue of "New Internationalist." "Sixty-one billion gallons per day soak into the ground from the sky; 82 billion gallons are withdrawn from ground water each day and used with a faith which seems to assume that turning a faucet manufactures H₂O."¹

Air--which covers the earth with a protective shield and moves in and out of our bodies with each life-giving breath--is being invaded with poisonous wastes. Because they rise up in smoke, we think the wastes rise away from us not to return. But return they do, as smog, acid rain, and other noxious pollutants. "The smog of Tokyo is breathed in California. It is not the air here and there, but the total planetary atmosphere that is being poisoned."²

Fire--that which burns material to transform its energy into work as well as waste--has been employed by modern societies at such an accelerated rate that the supply of most combustible materials is now measured in decades rather than centuries. The economic engine of those societies, built to burn cheap fuel fast, now sputters, misses, and stalls from the burden of increasing shortages and escalating prices of traditional sources of energy. The possibility of improving life in impoverished societies by relying on the engine of affluent economies has become a

¹Wes Granberg-Michaelson, "At the Dawn the New Creation," Sojourners, 10:11 (November 1981), 13.

²John Cobb, Jr., Is It Too Late? (Beverly Hills, CA: Bruce, 1972), p.5.

mockery. Jørgen Randers, a Norwegian physicist working with MIT, comments on thermal pollution:

A consideration of the energy that will be necessary to meet man's growing needs leads us to a more subtle and much more fundamental physical limitation imposed by our environment...we are still faced with the fundamental thermodynamic fact that all energy generated finally ends up as heat...if the energy consumption increases at 4% per year for another 130 years, we will at that point in time be releasing heat amounting to 1% of the incurring solar radiation... enough to increase the temperature of the atmosphere by $3/4^{\circ}$ C. That may sound like an unimpressive figure, but on a worldwide basis it could amount to climatic upheavals like increased melting of the polar caps. Local perturbations may come much sooner. In just 30 years, the American Megalopolis from Boston to Washington will be releasing through its energy consumption up to 50% of the normal incident solar energy of that area."³

"The modern age has captivated our thinking, alienating us from the earth and suffocating a biblical understanding of humanity's intended relationship to creation."⁴ Rene Descartes, with his mind-body dualism and his dichotomy between the human and the non-human world, set up the philosophical context out of which the industrial revolution and modern science could emerge. The self was seen as separate from the world, and the world was seen as the sum total of particles which could be observed, analyzed, and controlled. "The intrinsic participation of the person in the phenomena being observed was simply denied, and the world 'out there' was externalized and objectified."⁵ The earlier view assumed that the appearance of things in the world were representations of a deeper reality, but a reality to which a person was also related. "Thus, phenomena seen

³Jørgen Randers, "The Carrying Capacity of our Global Environment," Anticipation, 8 (September 1971), 4.

⁴Granberg-Michaelson, p. 14.

⁵Ibid.

or experienced were regarded as appearances of a reality which included the person perceiving them."⁶ Our view of the world influences how we act in the world.

Technological Concerns:

Technology has made the earth a planetary society and this brings a wide variety of threats and promises. Technology has given wealthy nations social controls over poor nations. Developing countries are being forced to accept the goals and standards of industrialized states. These goals are not appropriate for emerging agrarian peoples.

Science discovers and codifies the laws of nature. Technology uses these laws for industrial purposes, in order that humans may have greater command over nature and be able to satisfy their needs. Technology in and of itself is neither good nor bad. Engelbert Mveng, of Africa, describes the hopes and expectations for technology in his continent:

In Africa, culture teaches man to decipher the book of his destiny and the book of his cosmos. There he can find the names of his allies and of his foes in the battle of life against death. Technology allows him to muster his allies in the face of the enemy, to mobilize himself and the universe in the battle of life against death.⁷

Science and technology, as the developed modern expressions of human creative powers and human cognitive powers are undeniably good. However, technology also can foster greed, feed consumptive life-styles, and nurture domination of one over another. Professor Langdon Gilkey describes how technology can make slaves of its human benefactors:

⁶ Ibid.

⁷ Engelbert Mveng, "Cultural Values and the Future of Technology," Anticipation, 18 (August 1974), 10.

Technology, as a dominant social phenomenon, tends to organize as much of life as is possible into an organized system, a system in which every participating part is subordinated to the purpose or goal of the system...Technology does not so much make man a machine, as it makes each human a part of a machine. Consequently, like a part, the worth of his or her intelligence, of his or her imagination, of his or her perseverance and energy, and of his or her 'virtue' is determined solely by his or her participating role in the system... A technologically organized society thus poses a threat to large and important aspects of man's humanity; his individuality and its inherent worth; his sense of the inherent worth of what he is doing; his own creative imagination and originality however unrelated to the goals and values of others; his personal touch through his own reason with ends in his life work; and the uniqueness of his own conscience with regard to the methods and goals of his life and work and that of the cooperative system in which he participates... This loss of individual, inward, independent depth, spontaneity and self-direction in our humanity is compensated for in modern technological society by two 'sham' factors: (1) the increase in the appearance of choices, and so of individuality (of goods, of jobs, of roles in society, of political parties and ideologies, or religions, etc.), none of which begin to counter the depth of conformity and inward emptiness required by participation in the system as a whole. (2) it is also compensated by the surfeit of material goods and external pleasures produced by the system, and paid for by participation in it, which again give the appearance of individual 'well-being'.⁸

Ward and Dubos, considering both the environment and technology give a sensitive summary:

In short, the two worlds of man -- the biosphere of his inheritance, the technosphere of his creation -- are out of balance, indeed potentially in deep conflict. And man is in the middle. This is the hinge of history at which we stand, the door of the future opening on to a crisis more sudden, more global, more inescapable, and more bewildering than any ever encountered by the human species and one which will take decisive shape within the life span of children who are already born.⁹

Hunger and Food Production:

Two-thirds of the four billion plus people are under nourished.

⁸Langdon Gilkey, "Technology, History and Liberation," Anticipation, 16 (March 1974), 16.

⁹Barbara Ward and Rene Dubos, Only One Earth (New York: Norton, 1972), p. 12.

Poverty is the destructive situation in which the majority of people on earth live. "Poverty is too little food, too many hungry stomachs, too much disease, too little opportunity, virtually no education, and not much hope that the situation will soon change."¹⁰ Hunger and poverty are social phenomena and not natural.

The colonial period of some 400 years left legacies the inhabitants must live with. Motivated by profit, one crop economies were instituted and in many cases these were not even food crops. Improper use of land has destroyed vast areas and instigated the encroachment of desertification.

The gap between rich and poor, between developed nations and emerging nations, is an enormous factor. The effort in the First Development Decade to aid the poor by increasing the G.N.P. of a nation through what was called the "trickle down theory" served only to make the rich more wealthy and the poor even more poor by comparison.

The green revolution was thought to be the solution to the food problem. However, it takes high concentrations of water and high nitrogen fertilizers made from petroleum which is a non-renewable resource. With oil prices rising sharply, the poor who need it the most are priced right out of the fertilizer market. And green revolution crops are not resistant generally to disease and insects.

H.H. Lank, in his book, Population and Production, reports that "reliable authorities contend that all the wars in history have taken fewer lives than starvation will take in the next 10 years."¹¹

¹⁰ M. Darrol Bryant, A World Broken By Unshared Bread (Geneva: CVB, 1970), p. 21.

¹¹ H.H. Lank, quoted in *Ibid.*, p. 34.

Arms Trade and Militarism:

Omar Bradley has said, "We know more about war than about peace, more about killing than about living. This is our twentieth century's claim to progress. Knowledge of science outstrips capacity for control! We have too many men of science; too few men of God. The world has achieved brilliance without wisdom, power without conscience--a world of nuclear giants and ethical infants!"¹² War and military aggression produces its wake of devastation. Far more deadly than the obvious are less visible but military related issues. The use of grain as a weapon in the cold war works to the detriment of those most desperately hungry. Providing "aid" in terms of military arms and equipment ties a third world nation into expenditures that are needed elsewhere. C. Dean Freudenberger, in an address given at the "Rectors Forum" at All Saints Episcopal Church in Pasadena, California, January 27, 1974, said:

Military aid to and trade with Third World is extensive. Arms exports from the industrialized nations to the Third World averaged 5.84 billion dollars annually from 1962-68. Additions to the defense budgets of the industrialized nations indicate that over \$200 billion are spent annually for the production and maintenance of weapons. In addition to the vast material investments, arms, trade exerts other powerful influences. "Arms sales are now regarded as the most significant diplomatic currency of all" says Time magazine, January 21, 1973.

Budgets are a good indicator of priorities and values. As a nation in 1975, "each American paid an average of \$450 in taxes for defense, but only \$6 for development assistance to Third World Nations."¹³

¹² Omar Bradley as quoted in "Renewal News," Brick Bradford (ed.) 2245 N.W. 39th St., Oklahoma City, OK 73112, (November-December 1981), 15.

¹³ C. Dean Freudenberger and Paul M. Minus, Jr., Christian Responsibility in a Hungry World (Nashville: Abindgon Press, 1976), p. 106.

Another General and former President came to the point of stating that, "every gun that is made, ever warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed."¹⁴

Population Issues:

More than 25 years ago this writer heard a lecture at San Diego State University where the speaker quoted Aldous Huxley as having said that, except for the atom bomb, the population explosion was the most dangerous enemy of humankind. Huxley, reportedly, raised this issue not in terms of the Malthusian food analysis, but asking whether in any sense the "good life" (however good is defined) is even possible in a world where the average city would be ten million people. Circumstances have changed in the last 25 years but the issue remains.

Estimates of world population vary but the problem endures. Sider states that:

Not until 1830 did the world have one billion persons. But then it took only a hundred years (1930) to add another billion. Within a mere thirty years another billion human beings appeared. The fourth billion arrived in only 15 years (1975). By the year 2000, the world population will have climbed to about seven billion persons.¹⁵

This numerical view of population is awesome and projections overwhelming. Yet far more important are related issues such as relative consumption of resources and goods as well as the production of wastes and the creation of pollution. "Americans use 191 times as much energy per

¹⁴Dwight Eisenhower, quoted in Ronald J. Sider, Rich Christians in an Age of Hunger (New York: Paulist Press, 1977), p. 220.

¹⁵Sider, p. 18.

person as the average Nigerian.... One third of the world's people have an annual per capita income of \$100 or less. In the United States, it is now about \$5,600 per person."¹⁶ The difference between the rich and the poor increases every year.

The wealthy say to Third World peoples, "you have too many children," while the Third World responds to the wealthy, "you eat too much." Both are correct. Strangely, it is hunger and poverty that cause high population growth rates.¹⁷ When a family has no security and when 25% of the children die before age 5 and an additional 25% die before they reach teenage years, the dynamic is established to have as many children as possible in order that a few might survive to adulthood to support mom and dad when they can no longer work. When the standard of living is above poverty and there is a sense of security, population growth rates fall.

The population issue is central and its solution is crucial. A realistic view is called for that rationally demands courage and determination. Easy optimism is temporary at best and pessimism is of no help.

Summary:

This brief description, or hint, of some development issues suggests the context in which the Justice Witness Mission was designed. The grim issues are historically unprecedented. It is the wealthy throughout the world who have access to food and it is the poor who are deprived. It is the wealthy who hold the power and the poor who are disenfranchised. It is the wealthy who do most of the polluting and the

¹⁶Ibid. ¹⁷Freudenberger and Minus, p. 28.

poor and wealthy together who must suffer the problems of pollution.

The issues are all global and all interrelated. The gigantic nature of the issues dwarf the individual yet every individual is either part of the problem or part of the cure.

The Justice Witness Mission was designed to communicate these issues with clarity and in a style allowing persons to incorporate into their lives and life-styles appropriate responses. The Justice Witness Mission, further, was designed to provide communication methodologies equipping participants to also communicate about the issues. The following chapter outlines and describes the workshop process.

CHAPTER III
DEVELOPMENT OF THE
"JUSTICE WITNESS MISSION"
AND ITS OUTLINE

The valuable part of this workshop is the process itself, more than the specific data that make up the event. There is no substitute for careful and creative advance planning. This workshop model is a 10½ hour entity. The purpose is twofold: (a) to present clearly some Global Development Issues; and (b) to provide the tools and methodologies to equip the participants for communicating about Global Issues in their own situations. The intent is to communicate at psychological and spiritual levels, as well as the cognitive and intellectual.

Participants need to experience three things in order to feel satisfaction in an event. They need to feel they have received something or have been fed, literally and figuratively; they need to feel they have accomplished something; and they need to have fun or enjoyment.¹ All of these elements are provided for in the process. Everything that is done has a specific purpose and every process can be repeated by the participants elsewhere.

¹Ted Ward, "Planning for Adult Learning," Thesis Theological Cassettes, 8:12 (January 1978).

AGENDA OF "JUSTICE WITNESS MISSION"

(THE OTHER HALF OF EVANGELISM)

FRIDAY

7:00 REGISTRATION

Name tags: Coffee; Packets; Resource browsing

PICK 2 PICTURES FROM MAGAZINES

1. Pictures that describes how you feel now.
2. Picture that says something about some Global Concern that is important to you.

7:30 SHARING IN PAIRS AND FOURS

"How Jesus Loved"

FILM: "Up is Down"

8:00 ISSUES THAT NEED CHANGING

Small Group Sharing--Report to total group.

SUMMARY OF METHODOLOGY

8:30 Welcome on behalf of D.S. (By Don Cooke)

Introduction of Team

9:00 EXPLANATION OF IMAGES AND GIVE EXAMPLES

Film as an image, and the dynamics of working with film.

9:15 SMALL GROUPS: CHOOSE 2 ISSUES AND DISCUSS IN DETAIL WITH

AS MUCH SPECIFIC CONTENT AS POSSIBLE. KEEP A RECORD.

9:35 GROUP REPORTS

SUMMARY OF METHODOLOGY

10:00 THERESA MASON

Ventriloquism -- "Camel Training."

GOOD NIGHT

AGENDA OF JUSTICE WITNESS MISSION

SATURDAY MORNING

9:00 A LOOK AT OUR FAITH

Singing and Sharing--Sermonette based on Luke 4:16-29

9:45 THERESA MASON

Ventriloquism--"Planting Hope"

10:00 INPUT SESSION--IMAGES

Population

Economic Exploitation

Ecological Exploitation

Military Arms Race - torpedo - B52 Flights (Nam)

10:30 FILM: "THE EYE OF THE CAMEL"

Reactions

Small Groups

1. Priest
2. Bishop
3. Factory Owner
4. Peasants
5. Symbols and Contrasts

SUMMARY OF METHODOLOGY

12:00 Lunch -- SIMULATION EXPERIENCE

Reactions to Lunch

1:00 THIRD WORLD THROUGH THIRD WORLD EYES

Tevita Puloka

2:00 ACTION ALTERNATIVES CHART--Grid of Response

AGENDA OF JUSTICE WITNESS MISSION

SUMMARY OF METHODOLOGY

3:30 Strategies for Churches

4:00 COMMITMENT AND CLOSING WORSHIP

--

OUTLINE

Theme, Title, and Publicity

"The Other Half of Evangelism" was the theme concept. Evangelism touches the personal decisions and visions and has been traditionally understood in terms of a person's emotive response to God and a certain "warmth of feeling and enthusiasm" that is shared with others. The theme of the workshop maintained that the uniqueness of evangelism was its wholeness and that this included all of God's creation, both human and nonhuman, both animate and inanimate. The decisional center of a person included participation in God's continuing creative activity in its wholeness.

The title, "JUSTICE WITNESS MISSION," was specifically chosen as a contrast to the "Lay Witness Mission" movement within the church. Concerns for "justice," "global ecology," "self-development of peoples," etc., bring the wholeness of Christian concern clearly in focus. Either half, by itself, is incomplete. Both must come together. Therefore, "JUSTICE WITNESS MISSION" was the title chosen.

Publicity was to each of the churches in the Phoenix District of the United Methodist Church. It was fully supported by the District Superintendent and each church was instructed to have the minister present and at least one layperson. In addition to printed publicity and letters sent to each church, phone calls were made calling attention to the event and securing registrations ahead of time. This resulted in over 40 persons participating from churches in the Phoenix area. Intentional recruitment is important.

Room Environment

The room set-up contributed in a powerful way to the total experience. Everything in the location chosen must relate to the content or process of the workshop. Artwork, posters, displays, photographs, colors, and the arrangement of furniture, all speak to the participants. Things which do not belong in the workshop should be removed or used in a creative way. A pool table, for example, can be used as a display table. All needed resources must be at hand and all equipment in good working order. The smallest details need to be worked out in advance and nothing left to chance. A three prong plug and a two prong wall socket will stop things cold if an adapter plug was not secured beforehand. If the mechanics of the workshop go smoothly, no one will be aware that the designer thought of all the little details. But, if a projector cannot be used because there is no take-up-reel, attention will quickly be focused on the oversight.

Registration and Packet

As participants arrive, they register their attendance, receive a name tag, and pay a fee. The principle of paying some kind of tuition fee is important, not only to offset the cost of materials and supplies, but more because it represents an investment and commitment on the part of each participant.

A packet of materials is provided for each registrant. This is one of the ways the need "to receive something" is met. Often there is temptation to load a packet with a large volume of materials. This temptation must be resisted, for an over abundance of materials may lead to none of it being read. It is of crucial importance that the

contents of the packet be very carefully selected and that these materials be of use in the workshop or directly referred to for later use by the participant.

It is important to have an agenda of all activities for the entire workshop easily available. While children enjoy being surprised, adults learn better if they can see the outline for the entire event and experience moving through it.¹ The agenda could be printed on the packet or included among the materials in the packet. For this workshop, the agenda was outlined on a large piece of newsprint from ceiling to floor. It is recommended that the length of time expected for each section also be included on the agenda. The agenda is a guide and not a straight jacket. Changes in the proposed agenda can be negotiated with the participants.

Two tables of resources and recommended studies were used. One table contained materials and supplies available for purchase and the other demonstrated resources and books relating to the theme of the workshop.

Pick Two Pictures From Magazines

From a variety of magazines, each participant was asked to tear out two pictures. One picture was to say something about how the participant was feeling right then. The second picture was to demonstrate or illustrate a Global Concern that was important to them. This activity is relaxed and informal. It is a creative activity into which participants

¹This information was gleaned from this writer's participation and observations in numerous lab schools, Observation Teaching Conferences, and seminars conducted by the United Methodist Church.

can move as they arrive. In an unstructured way they begin to become acquainted with each other. The leader will recognize, moreover, that the first picture provides the framework through which participants actually "arrive." Each person comes from a busy day, sometimes frustrating, sometimes tragic, sometimes unusually productive, sometimes with personal stresses or anxieties. Their bodies are in the room, but their minds and feelings may be elsewhere. Selecting a picture that describes their present feelings and sharing that with the group is one of several possible activities through which participants allow themselves to become "totally present" at the workshop.

The second picture provides a way to begin focusing attention in the general direction of the theme of the workshop. It also provides for the possibility of sharing knowledge already held and expressing areas of particular interest.

Sharing in Pairs and Fours

This process for sharing the pictures is developed from the book, How Jesus Loved, by David Chamberlain. The ways Jesus loved can be seen in three expressions: (1) Self-giving love, where Jesus is giving of himself to others (2) Tending or Caring Love, where Jesus is caring for the needs of another person, and (3) Truth-Seeking Love, where Jesus' perception goes beyond the surface facts of a situation to see the underlying truth. In this process the participants are actually practicing the first and second ways Jesus loved.

²David B. Chamberlain, How Jesus Loved (Columbus: Program in Pastoral Care, 1969), pp. 1-4.

Individuals are asked to form pairs to share the meaning of their pictures with each other. This guarantees 100% participation from each one present. By sharing the meaning of the selections, each is giving something of him or herself to the other. And in carefully listening, each is displaying Caring Love.

Each pair is then asked to join with one other pair and each individual is instructed to introduce his or her partner and the meaning of the partner's pictures to the others. This process allows for introductions in a more personal setting and also provides a small group, a ready made unit that could also be combined later with another, forming a group of eight.

Following this process, the pictures were pasted on two large newsprint sheets, one labeled "Hunger" and the other marked "Development." These two collages were then hung on the wall for the duration of the workshop. Selecting pictures and making collages, in addition to being an ice-breaking and get acquainted activity, has the value of focusing the minds of the participants on subject matter directly related to the theme of the workshop.

Film: "Up Is Down"³

This ten-minute cartoon style animation depicts a small boy who only walks on his hands. Everything seen is delightful and lovely from underneath. Even people's frowns appear to the boy as smiles. The townspeople are uncomfortable with him not walking on his feet so they perform

³Pyramid Films (Santa Monica, CA: Motion Goldsholl Design Assoc., 1969).

a variety of experiments to make him walk upright. When he finally does so, he sees things as they are, full of war, violence, hatred, exploitation, hunger, misery, and injustice. So he flips back over onto his hands and, departing, says, "If you want me to walk on my feet you'll have to make a lot of changes."

The film is fun and most people find it non-threatening. It is a way of moving further into the subject area with a sense of openness. The last quote from the film provided the transition to the next step after reactions to the viewing have been shared.

Issues That Need Changing

The participants are asked to move into their groups of four and brainstorm a list of issues that must be changed before the boy in the film would be satisfied walking on his feet. A person chosen as recorder makes notes in each group. In the total group each of the small groups reports its list and the items are recorded on one newsprint sheet.⁴

SUMMARY OF METHODOLOGY

Each block of the workshop was followed by a time of reflection that fulfilled several purposes. This review of techniques and processes enabled the participants, (1) to understand and feel comfortable using the techniques when they lead other events; (2) to see the flow and purpose of each step and how it related to the unity of the entire

⁴The particular list, compiled at the workshop in Phoenix, contained forty-two items, showing a wide range of interests and areas of knowledge on the part of the participants.

workshop experience; and (3) to reflect upon what had been experienced thus far. This is, at least in part, what John Westerhoff⁵ means by his use of the word "praxis," i.e., reflected-upon action.

This step in the workshop was specifically one of the ways the participants were equipped to communicate about Global Issues. It also served as a significant learning tool. To reflect on an experience increases its retention and also increases the probability of its being used by the participant at a later time.

Welcome and Introductions

This workshop was an official Phoenix District training event. Since the District Superintendent could not be there personally, the Rev. Donald B. Cooke delivered the welcome on behalf of the Superintendent, then the entire workshop team was introduced. It is advisable that the participants know who each leader is, and his or her role at the beginning in the same way they need to know the agenda. It does not facilitate learning for the leaders to keep any "secrets" or harbor any "surprises" unless a surprise is specifically planned as a part of the workshop.

Explanation of "Images" for Communication

Input sessions are short and to the point, usually not longer than 15 or 20 minutes. This particular session dealt with "images" and their role in communication. I understand an "image" to be something the mind can put itself around and really grasp in its wholeness and interrelation-

⁵John H. Westerhoff, "New Values for Our Age," Thesis Theological Cassettes, 6:3 (April 1975).

ships. A list of facts, no matter how true, remains only a list until it is put in a form that the mind can really work with. Meaningful images are different for different people. They can affect any one, or several of the senses. Images can be verbal or nonverbal. A painting, a photo, or a sculpture can be experienced as an image. A recording or movie can carry the force of an image. Images can be true or false, and clear, communicative ones are hard to come by. A proper image, when "on target," communicates exceptionally well. A workshop leader must be sure that images correspond to reality.

Most of this input session was devoted to the use of films as vehicles of imagery, and how to use films with a group. Several techniques were described regarding how to work significantly with the content of a film as well as its value as an image.⁶

Small Groups: Choose Two Issues and Discuss in Detail With
As Much Specific Content as Possible. Keep a Record

The participants were asked to form into groups of eight, combining two of the groups of four from an earlier process. They were asked to select two issues from the newsprint list compiled from the reports of the earlier brainstorming session. Groups of eight are large enough for a good cross-fertilization of knowledge and experience, and at the same time, small enough to maximize individual participation.

For each of the groups to choose two from among the lengthy list of issues is a natural way to prioritize. The issues each group chooses, tend to represent the ones that these particular participants would be

⁶See appendix F for full explanation.

willing to work on -- even after the workshop is completed.

Any group has within it a large fund of knowledge and information. In addition to selecting issues that interest them, they tend to choose issues they know something about. By asking them to be very specific as far as their knowledge will carry them, a huge fund of data is surfaced for presentation to the entire group in the reporting process later.

For a group to provide much of the information for itself, says much to the group about its integrity, as well as affirming the integrity of the individuals. Learning takes place better in an environment of integrity and affirmation. Resistance is much higher in a lecture setting. The workshop team can add points of interpretation, supplement where information is partial, or make a correction if a datum is in error.

Group Reports

Each of the small groups reports its work verbally before the whole group. One of the workshop team members is summarizing all of the information on newsprint. All newsprint worksheets are posted on the walls for the duration of the workshop. This procedure makes the data constantly visible and also is evidence that progress is being made in the workshop.

SUMMARY OF METHODOLOGY

Again the processes are reviewed and the rationale for their use explained. Reflecting upon our experience as well as adding the descriptions of method is a way of repetition and validation of the learning experience.

Theresa Mason: Ventriloquism--"Camel Training"⁷

This particular workshop was privileged to have Theresa Mason as part of the workshop team. She created original dialogues to express through her art form, ventriloquism, much of the central theme of the workshop. Through her unique style and humor, she provided a most welcome change of pace while staying precisely with the theme of the event. She also created a sense of anticipation for the next days work.

For the resourceful workshop leader, persons with a variety of skills and artistic ability often can be located to fulfill the role ventriloquism played in this workshop. It is well worth the effort to see what resources or persons can be sought to give a sensitive and knowledgeable interpretation in a totally different format. Possibilities might include: a singer with guitar; a cartoonist who can draw while talking; someone especially skilled in leading directed fantasies; a humorist or even a magician; all of these have potential for creating a change of pace, while remaining faithful to the theme.

Good Night

Participants were welcome to browse the resource tables and talk with the workshop team members following a closing circle and ceremony.

A Look at Our Faith

The next morning, coffee and snacks were ready for the early arrivals. The program began with singing. Some songs were fun songs that

⁷ See appendix D for actual script used.

allowed the participants to become really present. Some songs were songs from our faith to unite us in that context. Other songs were chosen because their message fit the theme. A sermonette, "Between Paralysis and Pollyanna," was shared based on Luke 4:16-29. It is vitally important that the workshop be clearly and directly rooted in our faith tradition. This sermonette is inspirational and motivational.

Theresa Mason: Ventriloquism--"Planting Hope"⁸

Again, with her delightful and potent art form, Miss Mason set the stage for the experiences that followed.

Input Session -- Images

Four items of input were presented, both for their value in terms of content and also for their value in demonstrating different types of images for communication. The first presentation dealt with population issues. Ms. Fran Cooper, who attended the Population Conference in Bucharest in 1974 shared her knowledge from that experience. The fact that this was a "first hand account" is what made this presentation an image. Someone else relaying the same data would simply have been giving facts without the authenticity that Ms. Cooper brought to the situation. She also employed a striking visual image of blocks of wood cut proportionately to represent the population for each century since the time of Christ.

The second item of input was Economic Exploitation. This was a verbal image. The exploitive practice receiving focus was the powdered

⁸See appendix D for actual script used.

milk formula being sold in Third World Countries. That single point of exploitation was expanded upon and embellished several times, but always focusing on the one point of exploitation. Thus, not only was the issue clearly made, but the increasing interrelationships with many other facets became clear too.

The third item for the input session was Ecological Exploitation or Resource Abuse. The image factor here was visual and tactile. The primary focus was the process of laterization of tropical soils. The vivid image was an actual piece of laterite from Africa. The participants could touch and hold this agronomic specimen as they passed it around.

The Military Arms Race constituted the fourth area of input. The image factor employed was that of comparison and contrast. People cannot grasp a 400 billion dollar annual expenditure for armaments throughout the world. But, they can picture one torpedo at a stated cost of \$600,000 and an actual cost of one million dollars, and that 500 torpedos are exchanged each year, not because they have been expended or are defective, but simply because the policy is to exchange 500 torpedos per year.⁹

Another comparison was that the operating expense of one B52 bomber run with its full non-nuclear bomb load, over Vietnam, costs the same amount of money required to provide 20 college scholarships at \$2,050 for a year.¹⁰ This begins to state facts in human terms. The issues are

⁹ Col. Ed Miller, a former Pentagon official was the source for this information. Lecture given in Aberdeen, South Dakota, April 1974, at a "Bishops Call for Peace Convocation," for the North and South Dakota Annual Conferences of the United Methodist Church.

¹⁰ The Colombian (Portland, Oregon: December 22, 1974) See for extensive list of civilian and military trade-offs, Seymour Melman, The Permanent War Economy.

gargantuan, and people's intellects become paralyzed simply by the enormity of the problem. Therefore, it is essential to take manageable portions and integrate them into one's thinking. When enough pieces begin to fall in place, a perspective toward the whole begins to emerge.

Film: "The Eye of the Camel"¹¹

A film was selected for use in the workshop, both for the significant content the film adds to our work, and also to demonstrate techniques for using films. This particular title was selected for use because the basic theme was that of the inherent injustice between the rich and the poor. Central also was the theme of Liberation as poor persons seek, as a community, to have a voice in their own destiny. The unequal distribution and inequitable use of resources is clearly evident as well. "The Eye of the Camel" is a very usable film for world hunger studies also. Any number of films could have been chosen. The selection was carefully done in terms of what was to be accomplished in the workshop.

Whenever a film is used that has the potential for emotional impact, time must be allowed for persons to be with their feelings. Then opportunity must be provided for expression of feelings or describing emotions. This must be done before any effort is made to work with the content of the film. There are a variety of techniques for this and the one this writer used which is valuable especially if time is limited, was simply to ask for one word responses to the film and record them on news-

¹¹Produced by "Insight Films," Paulist Productions, P.O. Box 1057, Pacific Palisades, CA 90272, (213) 454-0688. Rental is from Association Films, 6644 Sierra Lane, Dublin, CA 94566, (415) 829-2300.

print.

As a means of working with the content of the audio-visual, the participants were divided into five groups and given specific assignments. The first group was asked to focus on the Priest, Father Louis. What kind of person was he? What was his perspective and point of view? What motivated him to do what he did?

The second group was asked to take the Bishop as their point of reference and to cover the same questions adding: what changes did the Bishop go through and why?

The third group looked at Mr. Martinez, the exploitive factory owner, with the same questions as the priest and the added query: what would it take for Martinez to change his point of view?

The peasants were central for the fourth group. What was the experience of the poor? What were the differing points of view represented in their portrayal and dialogue?

There were a number of powerful symbols and contrasts in the film. The fifth group was asked to identify the symbols and contrasts and discuss them.

Each participant had the opportunity to wrestle in depth with one of the areas and, in the reporting process, get an overview of all the other areas as well. A film has the value, in addition to being an image of allowing the discussion to take place "in terms of the film." Controversies and disagreements can be handled by saying, "How was that portrayed in the film." Thus, issues that might otherwise block the communication are more easily dealt with.

Lunch

The lunch period is a part of the workshop. It can be used in a variety of ways, including: sacrificial meal; meatless meal; third world meal; nutrition discussion, while directed or non-directed, takes place; a needed change of pace; a silent, meditative prayer time; or other options that move toward the chosen goal of the workshop.

A simulated experience was chosen for this workshop. One table was elaborately decorated. Excessive amounts of food were constantly provided by attentive waitresses. Many little extras were provided, such as relish plates, that were decoratively prepared, etc.

Two tables placed together were plainly, but nicely, decorated. The food was good and in sufficient amounts. The largest group sat around three tables placed end to end with no decorations. These people were served only rice, roll, and tea with simply a spoon with which to eat. As the dynamics of this situation progressed, there was conversation, then a growing awareness that all were not served identical meals, followed by friendly but firm confrontation, then all food was shared voluntarily and equally. There was a debriefing of the entire group around the tables when lunch was completed. When the workshop resumed, there was second reflection on the lunch experience. There was value in soliciting additional comments because some time had elapsed and some distancing from the meal itself. This enabled the participants to have some perspective on the experience for the additional brief sharing.

An important note must be stated for the information of any leader or workshop designer. Persons who have not received adequate nutrition, for even one meal, are not able to function at a high level of attention

or creativity. To have a starvation type meal is one of the options, but the leader must be clear that hard, heavy, concentrated work cannot be done as effectively. There are physical reactions in the body and psychological and emotional responses as well that are limiting factors. In this particular simulation, the sharing between tables took care of the nutrition issue.

The Third World Through Third World Eyes

This is perhaps the single most important facet of a workshop like the "Justice Witness Mission." The purpose of this segment is to allow the participants a firsthand experience of, and relationship with, an articulate third world person. The communicative value of this is obvious. Tevita Puloka, from Tonga, shared on the theme of what it is like to seek personal identity in a country that is itself emerging and seeking its national identity among the nations of the world. It is essential to choose a theme that allows some self-disclosure as an individual and also as a third world person. To deal merely with facts (population, rainfall, geography, etc.) or with chronological history is to miss the point. Those items are interesting but, in and of themselves, do not contribute to experiencing the person and encountering, even in a small way, his or her situation.

There emerged a natural give and take. The questions of the participants demonstrated the areas of their interest and need. Enough time must be allowed for this segment so that there is a sense of completion. Not that all possibilities for discussion were exhausted, however it is important that the participants do not feel snatched too quickly from an experience they were only allowed to taste.

There are, of course, many informal times throughout the entire Justice Witness Mission in which participants may relate to the Third World Spokesperson.

Action Alternatives Chart -- Grid of Response

The following process is one designed to assist people to become aware of a variety of alternatives for action. The people have ownership of the suggestions because they created them. This is of greater value for motivating action than for some authority to tell them what to do. The likelihood is that a prepackaged action plan would not be accepted as readily as something created out of one's own experiences.

The format is to fill in the spaces of a grid with as many action alternatives as groups of four can come up with. The suggestions run the range from very easy to difficult in various categories including: study and reflection; individual response; family response; group response; and church response.¹² A lengthy period of time is allotted this process so the participants can become significantly involved. It is quite likely that actual actions might emerge to be carried out at a later time. Also, it is important that the participants feel very familiar and at ease with this process. If they are to lead a group using this method, they need to feel comfortable with it.

The groups reported their description of both the content and the experience of this process to the total group. These reflections were then recorded on newsprint.

¹²For full explanation of the grid technique and its source, see appendix E.

SUMMARY OF METHODOLOGY

This final methodological discussion, in addition to dealing with the specific segment just completed, gave attention to reviewing the style and flow of the entire Justice Witness Mission.

Local Church Strategizing

At this point, the persons from the same local church or from a cluster of nearby churches were asked to meet as a group. Out of the experience of the Justice Witness Mission, they were to explore what specific action strategies they wished to pursue in their own location. This could be in the direction of engaging in some social project that had emerged as a possibility through the grid process. It could be to lead their own church through a Justice Witness Mission process. It could be to report to the church and seek a greater commitment from the Administrative Board to the social demands of the gospel. The point is that, while the Justice Witness Mission was designed as a training experience for the Phoenix District, specific actions may well emerge and be carried out. These must be chosen by, and must be appropriate for, the participants and the churches they represent. If the design is to facilitate action, then a training event yields the same result.

Commitment and Closing Worship

Participants were given cards on which he or she could write his or her personal commitment in light of the 10 hour experience. These cards were not to be read by anyone else. The statement written was between that person and God, but it was done in the context of the

Justice Witness Mission and in the presence of all the participants and workshop team members. The cards were placed on the altar in the closing worship. The worship service was culminated with a symbolic circle and all persons sharing and blessing each other with the ancient benediction found in the sixth chapter of the book of Numbers.

CHAPTER IV

EDUCATIONAL THEORIES AND DEVELOPMENTAL

STAGE THEORIES APPLIED TO THE JUSTICE

WITNESS MISSION

In the preceding chapter, a style of workshop was outlined that is effective in churches. It should be noted that this style can quite easily and most appropriately incorporate Global Development Issues as the content for significant learning experiences. It is the task of this present chapter to reflect upon the workshop style from the perspective of educational theory in an effort to understand why it works, or the principles that make it effective.

This writer wishes to make two personal comments prefacing this material. First, it is my conviction that no one actually knows how people learn. There are many theories, some more adequate than others, and it is important to be consciously aware of which theories influence the practitioner.

Second, it is also my personal contention that a different educational style is necessary when the issue in question is not perceived as an immediate, felt personal need as compared to an issue that is immediately experienced as a personal need. Global concerns, whether of an environmental nature or of a justice and development of peoples nature, are not experienced as a felt need by many Americans, especially the middle and upper classes.

EDUCATIONAL THEORIES

In preparation for exploring learning theory, there are a number of questions that properly need to be asked. These questions serve to point a direction for the inquiry:

1. What are the implications of various learning theories for program development in either a local church setting or at different levels of bureaucratic structure?
2. Which learning theories are most congruent with one's own view of human nature and the purpose of education?
3. What are the implications of learning theory for one's role as leader?
4. Which theory would one advocate in particular circumstances?

A good theory will provide an explanation of observed phenomena and guidelines for action. A workshop designer "needs a set of assumptions as a starting point to guide what he or she does, to be tested by experiment or to serve as a check on observations and insights. Without any theory, the activities may be as aimless as wasteful as the early wanderings of the explorers in north America.... Some knowledge of theory always aids practice.¹ The guidelines that are the principles upon which an educational experience is built carry with them assumptions about human nature and about values.

The question of what constitutes learning is important to consider. Until recent years, the basic definition was essentially agreed upon though there were differences relating to how it was understood and implemented. This approach was behaviorism in many forms seen basically as controlling,

¹J.R. Kidd, How Adults Learn (New York: Association Press, 1959), pp. 134-135.

changing, or shaping the observed behavior of a person. B.F. Skinner has been a major influence in this area.²

In their article, "Meaning and Scope of Learning," L.D. and Alice Crow state that, "Learning involves change...it enables the individual to make both personal and social adjustments...any change in behavior implies that "learning is taking place or has taken place."³ In the same collection of readings, Burton holds that, "Learning is a change in the individual due to the interaction of that individual and his environment."⁴ Haggard feels his understanding of learning "as being reflected in a change in behavior as a result of experience" suggests the reality that we do not know what learning is directly but can only infer that it has taken place.

Harris and Schwahn support Haggard and then go on to distinguish among, "learning as product" which emphasizes the end result or outcome of the learning experience; "learning as process" which emphasizes what happens during the course of a learning experience in attaining a given product or outcome; and "learning as function" which emphasizes certain critical aspects of learning, such as motivation, retention, and transfer which presumably make behavioral changes in learning possible.⁶

²B.F. Skinner, The Technology of Teaching (New York: Appleton-Century-Crofts, 1968), see especially p. 10.

³L.D. Crow, and A. Crow, "Meaning and Scope of Learning," in their Readings in Human Learning (New York: McKay, 1963), pp. 1-3.

⁴W.H. Burton, "Basic Principles in a Good Teaching-Learning Situation," in *ibid.*, p. 7

⁵E.A. Haggard, "Learning a Process of Change," in *ibid.*, p. 20

⁶T.L. Harris and W.E. Schwahn, Selected Readings on the Learning Process (New York: Oxford University Press, 1961), pp. 1-2.

A "growth perspective" is central for a somewhat later school of thought on learning theory. The focus is on competency-development and the fulfillment of potential. Jerome Bruner centers primarily on intellectual and cognitive development. Listing six "benchmarks against which to measure explanations of learning:"

1. Growth is characterized by increasing independence of response from the immediate nature of the stimulus.
2. Growth depends upon internalizing events into a "storage system" that corresponds to the environment.
3. Intellectual growth involves an increasing capacity to say to one-self and others, by means of words or symbols, what one has done or what one will do.
4. Intellectual development depends upon a systematic and contingent interaction between a tutor and a learner.
5. Teaching is vastly facilitated by the medium of language, which ends by being not only the medium for exchange, but the instrument that the learner can then use himself in bringing order into the environment.
6. Intellectual development is marked by increasing capacity to deal with several alternatives simultaneously, to tend to several sequences during the same period of time, and to allocate time⁷ and attention in a manner appropriate to these multiple demands.

Other writers from the growth school feel that Bruner, while making significant advances beyond behaviorism, is too narrow and does not allow a significant place for growth in emotional skills. R.M. Jones⁸ suggests that Bruner is preoccupied with the process of concept attainment to the apparent exclusion of the process of concept formation or invention.

Writers in what is called the "Third Force School," following

⁷Jerome S. Bruner, Toward a Theory of Instruction (Cambridge, Harvard University Press, 1966), pp. 4-6.

⁸R.M. Jones, Fantasy and Feeling in Education (New York: New York University Press, 1968), p. 97 F.

neither behaviorism, on the one hand, nor Freud on the other, include Carl Rogers and Abraham Maslow who both acknowledge their affinity with the work of Gordon Allport in the 50's and early 60's in defining growth not as a process of "being shaped" but a process of becoming. This organismic view of humankind is captured in a brief statement by Rogers: "I should like to point out one final characteristic of these individuals as they strive to discover and become themselves. It is that the individual seems to become more content to be a 'process' rather than a 'product.'"⁹

Rogers gives us some insight into the nature of learning when humans are viewed from this perspective:

Let me define a bit more precisely the elements which are involved in such significant or experiential learning. *It has a quality of personal involvement*--the whole person in both his feeling and cognitive aspects being *in* the learning event. *It is self-initiated*. Even when the impetus or stimulus comes from the outside, the sense of discovery, or reaching out, of grasping and comprehending, comes from within. *It is pervasive*. It makes a difference in the behavior, attitudes, perhaps even the personality of the learner. *It is evaluated by the learner*. He knows whether it is meeting his need, whether it leads towards what he wants to know, whether it illuminates the dark area of ignorance he is experiencing. The locus of evaluation, we might say, resides definitely in the learner. *Its essence is meaning*. When such learning takes place, the element of meaning to the learner is built into the whole experience.¹⁰

Maslow sees the goal of learning to be self-actualization,"the full use of talents, capacities, and potentialities, etc."¹¹ He perceives of growth toward this goal as being determined by the relationship of two sets of forces operating within each individual.

⁹Carl R. Rogers, On Becoming a Person (Boston: Houghton-Mifflin, 1961), p. 122.

¹⁰Carl R. Rogers, Freedom to Learn (Columbus: Merrill, 1969), p. 5.

¹¹A.H. Maslow, Motivation and Personality (New York: Harper & Row, 1970), p. 150.

One set clings to safety and defensiveness out of fear, tending to regress backward; hanging on to the past... The other set of forces impels him forward toward wholeness to Self and uniqueness of Self, toward full functioning of all his capacities... We grow forward when the delights of growth and anxieties of safety are greater than the anxieties of growth and the delights of safety.¹²

Sidney Jourard has taken insights from the behavioral sciences together with expanded perceptions from the human potential movement and has recast the image of a human from a passive, reactive, recipient, into an active, seeking, autonomous, and reflective being from which he develops his concept of "independent learning."

...man always and only learns by himself... Learning is not a task or problem; it is a way to be in the world. Man learns as he pursues goals and projects that have meaning for him. He is always learning something. Perhaps the key to the problem of independent learning lies in the phrase, 'the learner has the need and the capacity to assume responsibility for his own continued learning'.¹³

This concept sees learning not as something that happens in life but the process of living itself. The view is directly relevant to a reference made in chapter three that learning in areas that are not perceived as felt needs is different from areas that are experienced as a personal need.

Since ancient times, most civilized societies have developed and, to some degree, tested theories about how humans learn. As each new theory has gained support, it has seldom displaced its predecessors but merely competed with them. Most of the theories were based upon observations of and/or experimentations with animals and children. It was not

¹²Abraham H. Maslow, "Defense and Growth," in M.L. Silberman et. al. (eds.) The Psychology of Open Teaching and Learning (Boston: Little, Brown, 1972), pp. 44-45.

¹³S.M. Jourard, "A Phenomenological Perspective on Independent Learning," in *ibid.*, p. 66.

until the mid-1920's and early '30's that attention was specifically given to adult learning.

German psychologists led the way with the notion of *insight learning* in the gestalt theories of Wertheimer, Koffka, and Kohler. Closely related is the family of *field theories* which propose that the total pattern or field of forces, stimuli, or events determine learning. The life space of a person includes features of the environment to which the individual is reacting. Because of its emphasis on the immediate field of forces, field theory places more emphasis on motivation than any of the preceding theories. Lewin felt that *success* was a more potent motivating force than *reward*.

Each theory of learning is linked to a conception of basic human nature. Each theory is linked to a concept of basic moral inclination. Each theory sees persons as either active, passive, or interactive within their environments. Each theory has its emphasis in teaching. Each theory has its understanding of the nature of learning. Many theories have roots that go back to antiquity. Many teachers in public education and in church settings draw their philosophies and practices from a variety of theories, some of which are basically contradictory in nature.

Before delineating the major theories influencing this writer's thought and practice, it is desirable to interject a personal word regarding Behaviorism in general and Operant Conditioning specifically. This writer can accept behaviorism's definition of learning as "changed behavior," for purposes of discussion, but there is a problem with the manipulative techniques used to produce the desired behavior. Behaviorism works very well. In fact, it has been said that, humans are easier to train

than white rats.¹⁴

It is frightening to read B.F. Skinner quoting from Rousseau's
Emilie:¹⁵

Let (the student) believe that he is always in control though it is always you (the teacher) who really controls. There is no subjugation so perfect as that which keeps the appearance of freedom, for in that way one captures volition itself. The poor baby knowing nothing, able to do nothing, having learned nothing, is he not at your mercy? Can you not arrange everything in the world which surrounds him? Can you not influence him as you wish? His work, his play, his pleasures, his pains, are not all these in your hands and without his knowing it? Doubtless he ought not to take a step which you have not predicted; he ought not to open his mouth without your knowing what he will say.

In addition to the manipulation and control, Skinner has a truncated view of the nature of a human being. The most significant parts of being a man or woman are waved aside and the scientifically measureable aspects of humanity are all that are deemed important. Internal and subjective experience is discounted. Skinner says:

We can follow the path taken by physics and biology by turning directly to the relation between behavior and the environment and neglecting... states of mind... We do not need to try to discover what personalities, states of mind, feelings,...intentions---or other prerequisites of autonomous man are in order to get on with a scientific analysis of behavior.¹⁶

In spite of all this, this writer is quite willing to use behavior modification and operant conditioning to toilet train a three year old daughter. This is indeed an example of question number four which was posed at the beginning of this chapter: "Which theory would one advocate in particular circumstances?"

¹⁴Paul Saltman, "Technology and Theology," Thesis Mini-study Units; Curriculum on Cassettes (Pittsburg: Thesis, 1972), Unit 3

¹⁵Skinner, p. 260.

¹⁶B.F. Skinner, Beyond Freedom and Dignity (New York: Knopf, 1971), p. 15.

This overview of the development of the major schools of learning theory demonstrates the importance of knowing which theory, or theories, one is working from and why. All of them produce results to a greater or lesser degree. Some explain our observations of reality better than others. Some have a more direct application for program development in churches than others. The conscious and intentional use of one or more theories, consistently utilized, is helpful for facilitating significant learning experiences.

This writer has been influenced primarily by three schools of thought and secondarily by a pot-pourri of perspective and techniques gleaned from a large number of lab schools, seminars, workshops, training sessions, and continuing education experiences.

The foundation comes from the "*Third Force*" school of psychology and learning theory. Carl Rogers is an able representative of this point of view. Malcolm Knowles and his concept of "*Andragogy*" is the second major influence; and Lawrence Kohlberg's work in "*Moral Development Theory*" has opened new vistas for this writer in the area of effective communication.

Carl R. Rogers and the Third Force School

Rogers' pioneering work in the area of non-directive Client-Centered Therapy is now classic. In his basic work he stated, "In a general way therapy is a learning process."¹⁷ Rogers is organismic in outlook, and views a person more as a process than an entity. Each person has his or

¹⁷Carl R. Rogers, Client-Centered Therapy (Boston: Houghton-Mifflin, 1951), p. 132.

her own integrity and is responsible for himself or herself and his or her own learning. Out of his therapeutic work with hundreds of adult clients, he developed 19 propositions¹⁸ for a theory of personality and behavior which were evolved from this experience. Then he applied them to education and developed his concept of "Student-Centered Teaching."

Rogers sees learning as a completely internal process controlled by the learner and engaging his or her whole being in interaction with his or her environment as he or she perceives it. Learning is as natural--and required--a life process as breathing. Rogers' fourth proposition (of the nineteen previously referred to) states: "The organism has one basic tendency and striving--to actualize, maintain, and enhance the experiencing organism."¹⁹ This writer understands this to mean that there is a natural tendency to move toward more adequate levels of life, and, while this may involve pain and discomfort, it is ultimately more satisfying and more personally rewarding as the individual perceives it.

Rogers' Student-Centered approach to education is based on five basic hypotheses:²⁰

1. We cannot teach another person directly; we can only facilitate the learning.
2. A person learns significantly only those things which he perceives as being involved in the maintenance of or enhancement of the structure of self.
3. Experience which, if assimilated, would involve a change in the organization of self tends to be resisted through denial or distortion of symbolization.
4. The structure and organization of self appears to become more rigid

¹⁸Ibid., cf. pp. 483-524. ¹⁹Ibid, p. 497.

²⁰Malcolm Knowles, The Adult Learner: A Neglected Species (Houston: Gulf, 1973), pp. 32-33.

under threat: to relax its boundaries when completely free from threat. Experience which is perceived as inconsistent with the self can only be assimilated if the current organization of self is relaxed to include it.

5. The educational situation which most effectively promotes significant learning is one in which (1) threat to the self of the learner is reduced to minimum, and (2) differentiated perception of the field is facilitated.

Several important conclusions can be drawn from Rogers' work.²¹

The heart of education is in "learning" not in "teaching" in the classic sense. There is a shift in focus from what the teacher does to what is happening in the learner. Learning must be relevant to the participant. This conclusion supports this writer's thesis that learning in areas that are not a felt need is different from areas that are perceived by the learner as felt needs. This conclusion, as a sidelight, also calls into question the academic tradition of required courses and the "basket theory" of education practiced at most of our universities and graduate schools.

An additional conclusion is that significant learning is usually perceived as threatening to an individual because it calls for change. Any change, even for the better is a threat. Therefore, it is crucial to provide an acceptant and supportive climate, with heavy reliance on student responsibility. This is why such care is taken in setting up the physical environment for a workshop. It is also why this writer included non-threatening activities to relate the people to each other and to the subject matter. Each participant becomes known personally, at least by a small group. Exercises are designed to involve people and produce "sucesses," no matter how small. To choose two pictures from magazines is

²¹This writer mentions only those conclusions relevant for this project.

successful when they are torn out. There is no judgment made of the pictures. And the pictures provide an object with which the participant is able to share himself or herself with others at a low threat level.

Much of the factual content is drawn from the participants. Prioritizations and needs made known by the participants are followed up wherever possible. Acknowledgements are made for every contribution; recording on newsprint, repeating or paraphrasing the statement, or a simple thank you are some ways of acknowledging the person and his or her contribution. This process is affirming and lowers the threat level.

Other learning theorists, such as Houle and Tough, offer significant variations expanding on Rogers. Since they are in the same school of thought, the reader is referred to those authors if further refinements are desired.

Malcolm S. Knowles and Andragogy

The term "Andragogy" was brought into the English speaking world by Knowles. It was essential that a new word be coined to house a new concept. He claims to have borrowed it from his European colleagues, especially the Yugoslavians. Prior to Knowles, the word has been used only once, in English and then it was to anglicize the German word "Androgogik."²²

The word "andragogy" is made up of a combination of two Greek

²²R. Lassner, "Abstract no. 1478," Psychological Abstracts 22 (April 1948), of an article in German by Heinrich Hanselmann, Zeitschrift Für Kinderpsychiatrie, 14 (1947).

words.²³ "*Andr*" is the genitive stem of "*anēr*," a third declension noun generally translated "man." "*Agogos*" is the nominative case of a second declension noun meaning "leader." Thus, "andragogy" became the new term, in educational circles, to be clearly distinguished from "pedagogy."

Pedagogy, or "*paidagogos*," is an actual word in Greek, formed as described above, with the initial syllable taken from "*pais*," a third declension noun meaning "child." Pedagogy literally means "leading or guiding a child." (See footnote #23). The original meaning was lost in general usage as "pedagogy" became synonymous with "teaching." Phrases like "pedagogy in adult education" or "the pedagogy of adults," are used and these, of course, are internally contradictory.

Most of what has been written about learning has been derived from studies and experiments of learning in children and animals, as previously stated. Most of what has been written about teaching has been derived from experience with teaching children under conditions of compulsory attendance. With these circumstances, pedagogy became premised on an archaic conception that the purpose of education is to transmit knowledge and to transmit the culture to succeeding generations.

²³ As a technical note for interest: "*anthropos*" is the Greek word for "man" as distinguished from the non-human world. "*Aner*" is the word for "man" as distinguished from woman (*gynē*). There is no specific word in Greek to designate adult humans from children and youth. The term "*paidagōgos*," from which "pedagogy" is derived etimologically, is used by Paul in ways helpful for understanding the term.

In I Corinthians 4:14-15, Paul writes: "I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides to Christ (murious paidagogous...en Christō,)." Again, and more pointedly, in Galations 3:24: "So that the law was our custodian (ho nomos paidagogos hemon) until Christ came,...." In both cases the paidagogos is understood as a temporary guide or attendant until maturity is attained.

In the middle ages, the transmission of knowledge and culture became organized around seven subject areas: "the trivium (grammar, rhetoric, and logic) and quadrivium (arithmetic, music, geometry, and astronomy)."²⁴ While the subjects have changed a bit over the centuries, the idea of subject matter as the basis for education has remained unchanged since the middle ages. Even though knowledge and experience tells us differently, universities and graduate schools in America are still based on that ancient concept.

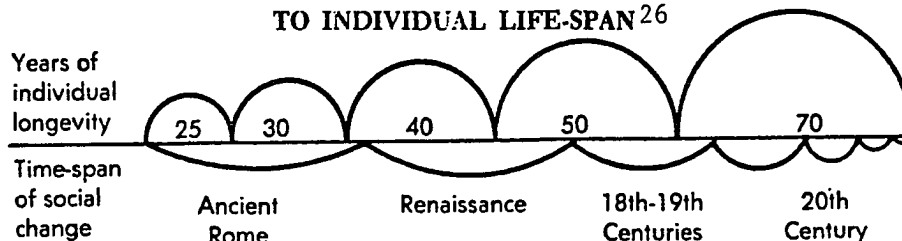
Alfred North Whitehead pointed out a generation ago, it was functional to define education as a process of transmittal of what was known as long as it was true and that the time-span of major cultural change was greater than the life span of individuals. Under this condition, what a person learns in his or her youth will remain valid for the remainder of his or her lifetime. But, Whitehead emphasized, "We are living in the first period of human history for which this assumption is false...today this time-span is considerably shorter than that of human life, and accordingly our training must prepare individuals to face a novelty of conditions."²⁵

Knowles maintains that since the time-span for social change is shorter than that of human life, traditional pedagogy is irrelevant to the modern requirements for the education of both children and adults. Beyond that, adults are almost always voluntary learners and they simply

²⁴Malcolm S. Knowles, The Modern Practice of Adult Education (New York: Association Press, 1974), p. 48.

²⁵A.N. Whitehead, "Introduction," in Wallace B. Dunham, Business Adrift (New York: McGraw-Hill, 1931), pp. viii-xix.

**THE RELATIONSHIP OF THE TIME-SPAN OF SOCIAL CHANGE
TO INDIVIDUAL LIFE-SPAN²⁶**



disappear from learning experiences that are not satisfying. Thus, principles established with children, under conditions of compulsory education, don't apply to adults. Knowles' clear distinction between andragogy and pedagogy is essential and is helpful in many practical ways.

Andragogy is premised on at least four crucial assumptions about the characteristics of adult learners that are different from the assumptions about child learners of which traditional pedagogy is premised. These assumptions are that, as a person matures: (1) his self-concept moves from one of being a dependent personality toward one of being a self-directing human being; (2) he accumulates a growing reservoir of experience that becomes an increasing resource for learning; (3) his readiness to learn becomes oriented increasingly to the developmental tasks of his social roles; and (4) his time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly his orientation toward learning shifts from one of subject-centeredness to one of problem-centeredness.²⁷

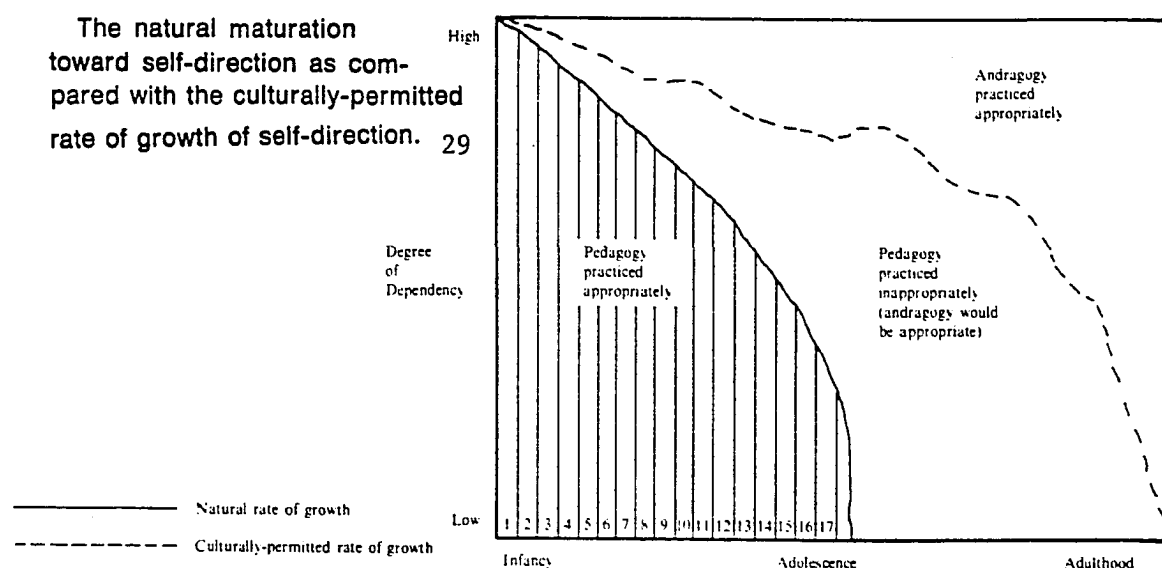
Changes in Self-Concept:

A child enters the world totally dependent. He or she learns and expects that the will of adults will be imposed upon them. Not only is there domination of adults at this time, but this dependency is encouraged and reinforced by the adult world. Youngsters become accustomed to learning *subjects* that are supposed to be essential and *useful at some future time*. The child's self-concept moves in the direction of greater self-direction, and his or her need for managing his or her own life becomes so strong that

²⁶ Knowles, Modern Practice of Adult Education, p. 38.

²⁷ Ibid., p. 39.

it is often expressed as open rebellion with the adult world. The adult culture is not willing to allow for the growing independence until the last possible moment. The dependency period is often characterized by an atmosphere of disrespect toward the child. The self is defined from sources outside himself or herself. Increasingly, the person experiences accomplishment and begins to see himself or herself as a producer or a doer. This, then, becomes the basis for self-concept, and there is a resistance and even hostility for the former context which provided its self-concept from outside the self. "Andragogy assumes that the point at which an individual achieves a self-concept of essential self-direction is the point at which he (or she) psychologically becomes adult."²⁸ The achieved self-concept and the difference between becoming proactive as opposed to being reactive calls for an appropriate style of educational process. The proper use of pedagogy and of andragogy at various levels of development is well demonstrated by the following chart.



²⁸ Knowles, Adult Learner, p. 45

²⁹ Ibid., p. 44.

The ramifications of this are very important for an educational growth context and are clearly reflected in the workshop outlined in Chapter II.

setting and learning climate for the Justice Witness Mission. The physical setting was a social hall rather than a classroom. Chairs were adult size, placed in a circle, relatively comfortable, with no desks or tables separating people or suggesting a pedagogical environment. Speakers use no podium. Refreshments suggested informality and a type of feeding. Browsing tables encouraged the pursuit of personal interests.

Each person received a name tag and packet of materials with his or her name on it. A posted agenda inferred openness where no secrets are held back. Working in pairs and small groups encouraged freedom of expression and engendered a sense that participants are unique and valued. Every response was acknowledged in some way. As indicated before, acknowledgement may be in the form of listing on newsprint, repeating the comment, a simple thank you, responding with a comment that builds upon the previous contribution, or any of a number of means of verbal or non-verbal recognition.

The leader, or leadership team, was there to facilitate the process of the workshop not to put on the show. Participants shared a mutual responsibility with the leaders. Catalyzation moved in both directions. At the very beginning, with the process of collages and sharing experiences, interests and needs began to emerge, and these were central for the workshop. Even in the six months prior to the workshop there was much local participation in the design. Two trips were made to Phoenix to meet with the planning committee. In addition, to the meetings there were numerous

letters and phone calls. Thus, in so far as possible, the event was designed around the needs expressed by the District Planning Committee. The committee, and District, felt ownership in the project as well as having access to the experience and resources of this writer. Responsibility for the success of the Justice Witness Mission was felt by the local planning group. They were not mere spectators who would pass judgment at the conclusion as to its success.

Not only did the planning committee have ownership in the event, the evaluation at the end made it clear that participants took ownership over the three days also. Many persons reflected that their knowledge about global issues had been increased as well as greater confidence and ability to communicate with others about the issues. Seven persons specifically requested that they be included on a leadership team if another Justice Witness Mission were conducted.

This writer is convinced that taking seriously the differences in self-concept between children and adults is the major key in establishing a context where adult learning can take place. If a specialist of some kind simply "told" adults that a particular course of action was appropriate, it is likely that there would be intellectual agreement, but little commitment or motivation to pursue that course of action. Adults must have a setting where they can identify and choose the course of action as their own.

The Role of Experience

Each adult enters into every undertaking with a different background of experience from that of his or her youth or childhood. A person by virtue of simply having lived longer acquires a greater number of

experiences as well as different kinds of experiences. Areas of expertise emerge and real competence develops. An adult sees himself or herself in terms of what he or she has "done."

These differences between children and adults have at least three consequences for learning. (1) Adults have more to contribute to the learning of others; for most kinds of learning, they are themselves a rich resource for learning. (2) Adults have a richer foundation of experience to which to relate new experiences (and new learnings tend to take on meaning as we are able to relate them to our past experiences). (3) Adults have acquired a larger number of fixed habits and patterns of thought, and therefore tend to be less open minded.³⁰

The importance of these differences for workshop design includes the principle that experiences and expertise of the participants are part of the content of the experience. Participants often will know more about a given area than do the members of the leadership team. Rather than being threatened, the sensitive facilitator creates a context where their special knowledge can be shared with the entire group.

Opportunities that allowed for the sharing of expertise and experience, sometimes at a limited level and sometimes in an extended form, were seen in the following:

- (1) The selection of a picture describing an important global concern;
- (2) Small groups listing pressing issues and reporting to the total group;
- (3) Small groups choosing and discussing two of the listed issues in as much detail as possible and reporting to the total group;
- (4) Opportunities throughout the workshop for reflections,

³⁰ Knowles, Modern Practice of Adult Education, p. 44.

comments, questions and discussion;

- (5) The Grid of Response as an opportunity for sharing areas of expertise;
- (6) The leadership team's willingness to change the agenda, at the request of the participants, to deal with some different area if resources emerged and there was a need or desire to change.

Another relevant principle was the emphasis on experiential processes. There was little straight lecture. The participants related in pairs and small groups. The films used were chosen for their ability to communicate with the whole person. The simulation lunch was an experience not a show. "Indeed, 'participation' and 'ego-involvement' are boldfaced words in the lexicon of the adult educator, with the assumption often being made that the more active the learner's role in the process, the more he (or she) is probably learning."³¹

The concept that greater experience also tends to produce fixed habits and a tendency for less openmindedness is addressed by creating an informal, accepting, non-threatening atmosphere. The structures for getting to know others and for sharing oneself were intentional. The listing of the entire proposed agenda gives added security. Children love surprises and changes, adults do not.³² The acknowledgement of every response encourages increased participation which in turn increases the

³¹ Ibid., p. 45

³² This writer learned this concept from attending numerous lab schools and seminars, as well as personal experience in leading workshops and teacher training events.

probability that significant learning will occur.

Everything done in the workshop was a process usable by any of the participants. All of the processes were reviewed and explained in the "Summary of Methodology" sections. Much of the content was again reviewed through the humorous and pointed ventriloquism sketches.

A direct and also subtle emphasis is maintained on the practical application of both the content and methodology of the workshop. This experience was seen as a rehearsal for how the participants apply the learnings in daily life and regular church work.

Readiness to Learn

"Andragogy assumes that learners are ready to learn those things they 'need' to because of the development phases they are approaching in their roles as workers, (church leaders), spouses, parents,leisure time users, (responsible global citizens), and the like."³³ The developmental tasks of children and youth are essentially related to physiological and cognitive maturation. But the developmental tasks of the adult years are products primarily of the evolution of social roles. Robert J. Havighurst, one of the early pioneers in this area of research concludes, "People do not launch themselves into adulthood with the momentum of their childhood and youth and simply coast along to old age... Adulthood has its transition points and its crises. It is a *developmental period* in almost as complete a sense as childhood and adolescence are developmental periods."³⁴

³³Knowles, Adult Learner, p. 47

³⁴Robert J. Havighurst and Betty Orr, Adult Education and Adult Needs (Boston: Center for the Study of Liberal Education for Adults, 1956, p. 1

Thus adults are ready to inquire into various areas of content and experiences as they confront problems or situations to which specific content or experience is seen as relevant. Knowles points out that, while adults are "ready to learn" in order to meet the needs of their current developmental tasks, "It is by no means assumed that one has to sit passively by and wait for readiness to develop naturally. There are ways to stimulate it ..."³⁵

The openness of the andragogical approach can touch any of a number of varying needs of the social situation of each of the individuals present. Beyond that, many opportunities were designed into the process for individuals to share their interests and needs. This sharing had a direct influence on issues or processes that became part of the learners' experience in the workshop.

At several points there were occasions for joining with others, of similar interest or need patterns, to work together. These groupings were both in the formal design of the agenda, and in the informal settings provided. One grouping may be completing its task from the perspective of personal life style, while another may be doing the same task from the focus of biblical and theological foundations, and a third group may center on how this task could be presented to a church school class.

The perceptive observer will notice that participants will, at unstructured times, choose activities or conversation partners in line with their readiness to learn. Participants will choose to chat with certain of the resource leaders and not others for the same reason.

³⁵ Knowles, Adult Learner, p. 47.

Consequently, the workshop has provided for a variety of needs to be met through the designed processes. "The participants decide what they need to learn based on their own perception of the demands of their social situation."³⁶

Orientation to Learning

"This assumption is that children have been conditioned to have a subject-centered orientation to most learning; whereas, adults tend to have a problem-centered orientation to most learning.... The child's time perspective toward learning is one of postponed application."³⁷ The adult, on the other hand, "comes into an educational activity.... with a time perspective of immediacy of application."³⁸

The assumption about time orientation of adults has important meanings for educational experiences with adults. "Andragogy calls for program builders and teachers who are person-centered, who do not teach subject matter but rather help persons learn."³⁹ This does not suggest that content has no importance, but rather, that content must be related to the immediate needs of learners. The experience itself begins with the "immediacy of application" principle clearly in mind though new material or other matters may also be dealt with in the process.

Andragogy, and its description by Malcolm Knowles, is of inestimable

³⁶ John D. Ingalls, A Trainer's Guide to Andragogy, rev. ed. (Washington: U.S. Department of Health, Education, and Welfare, 1972), p. 8.

³⁷ Knowles, Adult Learner, p. 47.

³⁸ Ibid., p. 48.

³⁹ Knowles, Modern Practice of Adult Education, p. 48.

value in providing a theoretical form explaining how and why many educational processes, used by this writer for years, are effective. It also provides a comprehensiveness that unites the philosophical educational theory with the practical educational methodologies that comprise the andragogical process.

John D. Ingalls provides a descriptive analysis giving a balanced overview of the importance and influence of Andragogy in the Western world:

The development of Andragogy seems to have been much more rapid in Europe than in the United States. In the Netherlands, there are at present seven major universities granting degrees with Andragogy as the major specialization. A similar development has occurred in Germany, Poland, Hungary, and in particular, Yugoslavia, where several universities are offering programs leading to the doctorate. Andragogy is becoming known in France, England, and in South America. Professor Malcolm Knowles of Boston University introduced Andragogy to the United States and is internationally recognized for his creative developmental work in this new field (Van Enkevort, 1971 40)

While Andragogy has been emerging as a new educational process for adults, closely related discoveries have been and are being made in the fields of management and organizational development and also in the fields of counselling, psycho-therapy and social psychology. Andragogy is a unifying educational process that can help adults discover and use the findings of these related fields in social settings and educational situations to stimulate the growth and health of individuals, organizations, and communities.

In fact, the European andragogues consider "social case work, counselling, resocialization processes, social group work, adult education, personnel management, community development, etc." (Van Enkevort, 1971) to all be parts of applied Andragogy. Andragogy is seen in this sense to be the "process" through which the differing "content" of the above mentioned fields or activities can be applied.⁴¹

⁴⁰Ingalls is referring to and quoting from Van Enkevort, unpublished paper delivered to the I.C.U.A. Conference, Montreal, 1970. Dutch Center for Adult Education, Amsterdam, Netherlands.

⁴¹Ingalls, p. 10.

DEVELOPMENTAL STAGES: COGNITIVE AND MORALPiaget and Stages of Cognitive Development

Mention must be made of the pioneering work of Jean Piaget in the area of Stages of Cognitive Development. Piaget has done a thorough comprehensive and exhaustive task of observing children and their behaviors. With these research observations, he has developed a scheme of stages of cognitive development. The earliest level is named "Sensory-Motor" wherein an infant simply reacts to objects within its experience. An object or person beyond the immediate awareness of the infant does not exist so far as the infant is concerned.

This period extends birth to one and a half or two years. Piaget also delineates six distinct sub-stages that are beyond our purpose to investigate in detail. The growth in this period may appear small, yet Piaget points out that the child in his or her first two years effects "a miniature Copernican revolution."⁴² "He is at first helpless conscious only of himself... By the time he is two ... he takes his place in a universe which he experiences as external to himself. This is no small achievement."⁴³

The next major level of cognitive development is called the "Preoperational Period." "The child.... learns to use symbolic substitutes such as language, and mental images for the sensory-motor activities of

⁴²Jean Piaget, Six Psychological Studies (New York: Random House, 1967), p. 9.

⁴³Mary Ann Spencer Pulaske, Understanding Piaget (New York: Harper & Row, 1971), p. 16-17.

infancy."⁴⁴ Pulaske⁴⁵ outlines the two sub-stages as: (1) the "Preconceptual Stage" (two to four years) where the beginnings of over-generalized attempts at conceptualization emerge: and (2) the "Perceptual or Intuitive Stage" (four to seven years) where prelogical reasoning appears. The child centers on a single striking feature but cannot classify. Objects have life for the child. The entire stage is characterized by egocentrism.

"Piaget uses the term *"operations"* for activities of the mind, as opposed to the bodily activities of the sensory-motor period."⁴⁶

The third stage is named the "Concrete Operational Period" (seven to eleven or twelve years) and is distinguished by thought that is logical and reversible. The child understands "conservation," i.e., that different shaped objects can contain the same amount of material (age eight); may be the same weight (age ten); or may have the same volume (age twelve); and understands "seriation," i.e., arranging in order from the smallest to the largest. The main task of this period is learning the logical relationships of the real and the concrete, as well as learning to organize and order what is immediately present.⁴⁷

Piaget names the final stage the "Formal Operational Period" (eleven or twelve to adulthood) which is particularized "by the logic of propositions and the ability to reason from a hypothesis to all its conclusions, however theoretical. This involves second-order operations,

⁴⁴Ibid., p. 25. ⁴⁵Ibid., p. 208. ⁴⁶Ibid., p. 30.

⁴⁷Mary M. Wilcox, information taken from an unpublished chart done for Dr. Clarence H. Snelling, Jr., Iliff School of Theology (August 1973)

or thinking about thoughts or theories rather than concrete realities."⁴⁸

Piaget calls his work "*genetic epistemology*" to express his idea that intellectual development... is firmly rooted in the biological development of the individual... Piaget regards himself not as a psychologist but as a geneticist whose main interest is in the development of knowledge.

The consistent pattern disclosed by Piaget's painstaking observations and meticulous records begins with (1) acting on objects which at age two makes a transition to (2) representation and pre-logical thinking. Age seven finds youngsters (3) thinking logically, and at age eleven or twelve, (4) thinking abstractly becomes increasingly a part of the cognitive process.

Piaget is interested in the constancy of modes of cognitive development for children of all races and periods of history.

All children, he says, must go through certain stages of development in the same order. Bright children may develop more quickly than dull ones, but the progression from stage to stage is the same for every child as he (sic) learns to adapt to the world around him. As the evidence comes in from studies of children in many different countries, it provides strong support for Piaget's theory of a constant sequence of stages in intellectual development.⁴⁹

Although Piaget's enduring contribution is in "Stages of Cognitive Development," he did serious study in the area of moral development as well. Nineteen thirty-two saw the French publication of The Moral Judgment of the Child which was not published in the United States until 1955. The book is difficult but a brief outline provided by Duska and Whelan⁵⁰ will

⁴⁸Ibid., p. 3. ⁴⁹Ibid., p. 12.

⁵⁰Ronald Duska and Mariellen Whelan, Moral Development a Guide to Piaget and Kohlberg (New York: Paulist Press, 1975), pp. 9-14.

serve the present purpose of this project. For his investigation, Piaget used the game of marbles and children's consciousness of the rules as well as how the rules affected their actual play.

Children in the sensory-motor stage simply played with the marbles as objects. There was no awareness of rules that affected the play. In the second stage (two to six years) the child imitated older children. The child is aware of rules that are seen as sacred and untouchable, but his practice of the rules is egocentric. The youngster does not understand the game as a social activity. There is no sense of the concept of winning.

In the third stage (seven to ten years), pleasure is gained from competing with others according to a set of rules that have been agreed upon. Rules now are recognized as essential for regulating the game as a social activity. There is motivation toward cooperation. During the later stages of this period, the totally heteronomous quality of this and the earlier stage begins to give way toward autonomy.

About age eleven or twelve a child moves cognitively into the Formal Operational Period. Coincidentally, from a moral perspective, children at this age are interested in rules for rules' sake. There is a strong desire to cooperate, and the rules provide the structure for cooperation. It is at this stage where rules are known very well and agreed upon in the minutest detail, and there is the closest correlation between consciousness of the rules and practice of them. "Heteronomy and autonomy describe the process of development rather than the total mental orientation of the individual. One can be autonomous in the practice of some rules, heteronomous in his knowledge and practice of

other rules."⁵¹ Not until a child is at the level of autonomy in a given rule or set of rules, will knowledge and respect approximate the practice of the rules.

"The goal and direction of the development of respect for rules is an autonomous understanding and practice of them. To achieve autonomy the child must move out of the stage of heteronomy. The means of achieving this is through cooperative activities in relationships of mutual respect, that is, in activities where there is not an authority-subject relationship..."⁵²

This has important implications for education and learning that will be even more evident after an examination of Kohlberg's work which complements as well as expands on the Piagetian foundation that all reasoning progresses through a series of invariant stages, in order none of which can be skipped; and that these stages are cross-cultural and trans-historical.

Kohlberg and Stages of Moral Development

Kohlberg specifically gives his focus to stages of moral development and to attempt to define moral maturity. The resulting research of many years, in the United States as well as other countries and cultures, gives Kohlberg the confidence to say that he "can define a culturally and historically universal pattern of mature moral thought and action that meets philosophic criteria of rationality or optimality about as well as such criteria can be met."⁵³

⁵¹Ibid. ⁵²Ibid.

⁵³Lawrence Kohlberg, "Stages of Moral Development as a Basis for Moral Education," in Clive M. Beck, B.S. Crittendon, & E.V. Sullivan (eds.) Moral Education (Toronto: University of Toronto Press, 1971), p. 25. Further note: Reprints of this and many other articles may be secured, at modest cost, directly from: Moral Education Resource Fund; Larsen Hall, Third Floor, Appian Way; Cambridge, MA 02138.

Laying the framework for the substantiation of this strong claim Kohlberg states that:

While somewhat embarrassed at my own presumption, I have in this and other papers, joined the list of aspirants to the grand tradition and claimed to have defined an approach to moral education which unites philosophic and psychological considerations and meets, as any "approach" must, the requirements (a) of being based on the psychological and sociological facts of moral development, (b) of involving educational methods of stimulating moral change, which have demonstrated long-range efficacy, (c) of being based on a philosophically defensible concept or morality, and (d) of being in accord with a constitutional system guaranteeing freedom of belief.⁵⁴

In the research, Kohlberg and his associates found definite and universal levels of development in moral thought. The beginning research involved a study of seventy-five American boys from early adolescence into adulthood. "These youths were presented with hypothetical moral dilemmas, all deliberately philosophical, some of them found in medieval works of casuistry. On the basis of their reasoning about these dilemmas at a given age, each boy's stage of thought could be determined for each of 25 basic moral concepts."⁵⁵

Rather than centering on a list of chosen behaviors that had been previously judged at various levels of virtue, consideration was carefully accorded the reason given for the behavior. Therefore, "analysis of moral development is not based on the content of the decision, but on the reasons for the decision.The results (of the research) were dramatic. Although decisions differed, there were patterns of reasoning that could be described

⁵⁴ Ibid., p. 24.

⁵⁵ Lawrence Kohlberg, "The Child as a Moral Philosopher," Psychology Today, 2 (September 1968), 28.

as modes or structures for decision-making and identified as stages."⁵⁶

The constellation emerging for Kohlberg as a result of the project discloses three levels of moral reasoning, each having two stages. Kohlberg outlines his results as follows:

I PRECONVENTIONAL LEVEL

At this level the child is responsive to cultural rules and labels of good and bad, right or wrong, but interprets these labels in terms of either the physical or the hedonistic consequences of action (punishment, reward, exchange of favors) or in terms of the physical power or those who enunciate the rules and labels. The level comprises the following two stages:

Stage 1 *punishment and obedience orientation* The physical consequences of action determine its goodness or badness regardless of the human meaning or value of these consequences. Avoidance of punishment and unquestioning difference of power are valued in their own right, not in terms of respect for an underlying moral order supported by punishment and authority (the latter being Stage 4)

Stage 2 *instrumental relativist orientation* Right action consists of that which instrumentally satisfies one's own needs and occasionally the needs of others. Human relations are viewed in terms similar to those of the market place. Elements of fairness, or reciprocity, and equal sharing are present, but they are always interpreted in a physical pragmatic way. Reciprocity is a matter of "you scratch my back and I'll scratch yours," not of loyalty, gratitude, or justice.

II CONVENTIONAL LEVEL

At this level, maintaining the expectations of the individual's family, group, or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. The attitude is one not only of *conformity* to personal expectations and social order, but of loyalty to it, of actively *maintaining*, supporting, and justifying the order and of identifying with the persons or group involved in it. This level comprises the following two stages:

Stage 3 *interpersonal concordance or "good boy - nice girl" orientation* Good behavior is that which pleases or helps others and is approved by them. There is much conformity to stereo-typical images of what is majority or "natural" behavior. Behavior is frequently judged by intention: "he means well" becomes important for the first time. One

⁵⁶ Mariellen Whelan and Ronald Duska, "Moral Development in Youth: Guide to Kohlberg," New Catholic World, 216 (November-December 1973), 249.

earns approval by being "nice."

Stage 4 *"law and order" orientation* There is orientation toward authority, fixed rules, and the maintenance of the social order. Right behavior consists of doing one's duty, showing respect for authority, and maintaining the given social order for its own sake.

III POST-CONVENTIONAL, AUTONOMOUS, OR PRINCIPLED LEVEL

At this level there is a clear effort to define moral values and principles that have validity and application apart from the authority of the groups or persons holding these principles and apart from the individual's own identification with these groups. This level again has two stages:

Stage 5 *social-contract legalistic orientation* Generally, this stage has utilitarian overtones. Right action tends to be defined in terms of general individual rights and in terms of standards that have been critically examined and agreed upon by the whole society. There is clear awareness of the relativism of personal values and opinions and a corresponding emphasis on procedural rules for reaching consensus. Aside from what is constitutionally and democratically agreed upon, the right is a matter of personal "values" and "opinion." The result is an emphasis upon the "legal point of view," but with an emphasis upon the possibility of changing law in terms of rational considerations of social utility, (rather than freezing it in terms of stage 4 "law and order"). Outside the legal realm, free agreement, and contract is the binding element of obligation. This is the "official" morality of the United States government and constitution.

Stage 6 *universal ethical-principle orientation* Right is defined by the decision of conscience in accord with self-chosen *ethical principles* appealing to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical (the Golden Rule, the categorical imperative); they are not concrete moral rules like the Ten Commandments. At heart, these are universal principles of justice, of the reciprocity and equality of human rights and of respect for the dignity of human beings as individual persons.⁵⁷

There is a positive, but not reversible correlation between stages of cognitive development and stages of moral development. "Maturity of moral judgment is correlated with cognitive maturity but is clearly distinguishable from it. ...In large part, older children are more mature in moral judgment because they are in general more cognitively

⁵⁷ Kohlberg, "Stages of Moral Development," pp. 86-88.

mature."⁵⁸ Research has demonstrated (Kohlberg & Turiel, 1972) that all persons who have attained a given moral stage have first attained a parallel logical (cognitive) stage."⁵⁹ The parallels between the two are presented in the following table. The meaning of the table, on the following page, "is that logical development is a *necessary* but *not sufficient* condition for moral development."⁶⁰

There are some decisive implications to be drawn from stage theory, in cognitive and moral development, that are crucially important for learning and educational methodology.

First: The progression, or set of stages, is not equivalent to biological maturation. And "development is not governed by age."⁶¹ "Stages imply invariant sequence,"⁶² and "reasoning progresses through the series in order, with no stage being skipped."⁶³ Persons may move through the stages at varying rates and it is impossible "to stop (become 'fixated') at any level of development, but if he (sic) continues to move upward, he (sic) must move in accord with these steps."⁶⁴ This is an important consideration

⁵⁸ Ibid., p. 45.

⁵⁹ Lawrence Kohlberg, "The Concepts of Developmental Psychology as the Central Guide to Education." Examples from Cognitive, Moral and Psychological Education," in Maynard C. Reynolds (ed.) "Proceedings of the Conference on Psychology and the Process of Schooling in the Next Decade: Alternative Conceptions" (Washington: U.S. Office of Education) p. 44.

⁶⁰ Ibid.

⁶¹ Duska and Whelan, p. 103.

⁶² Kohlberg, "Stages of Moral Development," p. 36.

⁶³ Wilcox.

⁶⁴ Kohlberg, "Stages of Moral Development," p. 36

Relations* Between Piaget Logical Stages
and Kohlberg Moral Stages

(* Attainment of the logical stages is necessary but not sufficient for attainment of the moral stage.)

Logical Stage		Moral Stage
Symbolic, intuitive thought	Stage 0	The good is what I want and like
Concrete operations: Substage 1: Categorical classification	Stage 1	Punishment-obedience orientation
Concrete operations: Substage 2: Reversible concrete thought	Stage 2	Instrumental hedonism & concrete reciprocity
Formal operations: Substage 1: Relations involving the inverse of the reciprocal	Stage 3	Orientation to inter-personal relations of mutuality
Formal operations: Substage 2:	Stage 4	Maintenance of social order, fixed rules, and authority
Formal operations: Substage 3:	Stage 5A	Social contract. Utilitarian law making perspective
	Stage 5B	Higher law and conscience orientation
	Stage 6	Universal ethical principal orientation. ⁶⁵

⁶⁵Ibid., p. 45.

for the designing of educational programs, and for setting expectations that are realistic.

Specifically the progression of stages means meeting participants where they are personally. The physical setting and environment are important for establishing the "continuity, organization and complexity of the social and cognitive stimulation the (person) is exposed to "⁶⁶ Persons must be addressed in terms of their capacities for reasoning and with educational expectations allowing for participants being at varying levels. Educational expectations must allow that persons will complete an experience at differing levels as well. This writer does not feel it is essential to identify the stage of each participant. But it is important to provide for several stages, and persons will seek out points where they identify.

Second: "Stages define 'structured wholes': total ways of thinking, not attitudes towards particular situations."⁶⁷ A person at a particular stage, cognitive or moral, views his or her world through the parameters of that stage. A person functioning at Stage 4, will tend to provide Stage 4 motivational reasoning, either for or against a particular behavior irrespective of whether the issue at hand is personal, social, political, national, global, or spiritual. "It should be noted that any individual is usually not entirely at one stage. ...They are partly in their major stage, partly in the stage into which they are moving, and partly in the stage they have just left behind. Seldom, however, do they use stages at

⁶⁶Lawrence Kohlberg, "Cognitive-Developmental Theory and the Practice of Collective Moral Education," in M. Wolins and M. Gottesman (eds.) Group Care (New York: Gordon & Breach, 1971), p. 353

⁶⁷Ibid.

developmental stages removed from one another."⁶⁸

Material presented from the perspective of a stage more than one level below a person's stage generally will not be of interest to that person. Material presented from the perspective of a stage more than one level above, cannot be understood by that person. This is important information for the educator. The task is to plan for presentation of material to reflect several levels in order to reach a large percentage of the participants at a given educational event.

Third: A stage concept "implies" that moral development is not merely a matter of learning the verbal values or rules of (ones) culture but reflects something more universal in development, something that would occur in any culture."⁶⁹ Kohlberg demonstrates the trans-cultural nature of the stages through his research and challenges cultural relativists who claim that differing cultures or groups hold different fundamental moral values and that these values cannot themselves be judged as more or less adequate or more or less moral.

In contrast to...schools of relativism we have first pointed out that there are universal moral concepts, values, or principles. As a matter of fact, there is less variation between individuals and cultures than usually has been maintained: (a) almost all individuals in all cultures use the same 28 basic moral categories, concepts, or principles, (b) all individuals in all cultures go through the same order or sequences of gross stages of development, although varying in rate and terminal point of development.

Second, we have pointed out that the marked differences which exist between individuals and cultures are differences in stage or developmental status. There are marked individual and cultural differences in the definition, use, and hierarchical ordering of these universal value concepts, but the major source of this variation both within and between cultures is developmental. Insofar as they are developmental, they are not morally neutral or arbitrary. This means empirically that the

⁶⁸Ibid., p. 38. ⁶⁹Ibid.

theory which explains cultural and individual differences in values is also the same general theory of why (persons) become capable of moral judgment and action at all. It means normatively that there is a sense in which we can characterize moral differences between groups and individuals as being more or less adequate morally.

The basic educational conclusions we shall draw from this position are that the only philosophically justifiable statement of aims of moral education, the only one which surmounts the problem of relativity, is a statement in terms of the stimulation of moral development conceived of as the encouragement of a capacity for principled moral judgment and of the disposition to act in accordance with this capacity."⁷⁰

Resaid in terms more broad than Kohlberg's statement, the thrust of education is to establish the context where growth for the individual can take place. Every individual has a basic motivational thrust toward growth and the educator can stimulate that growth. Stage development is not "amoral" and culturally relative, thus, growth is toward more responsible living in all areas, personal and social.

Fourth: "An individual can be attracted to reasoning one stage higher than his predominate stage."⁷¹ An individual has a tendency to move toward the next higher stage because the higher stage is experienced as being a more adequate context in which to function. Movement is stimulated by raising questions or issues from the higher level which creates a cognitive conflict for the individual. The present level does not provide the means for resolving the conflict, therefore, movement is toward the higher stage (but never more than one stage beyond the present one).

Dr. Clarence H. Snelling⁷² tells of research demonstrating that

⁷⁰Kohlberg, "Stages of Moral Development," p. 41.

⁷¹Duska and Whelan, p. 103.

⁷²This writer was first introduced to Cognitive and Moral Development Theory by Clarence H. Snelling, Jr. who is a Professor at Iliff School of Theology, 2201 South University, Denver CO 80210. The first encounter with these theories was the Fall of 1974 at the Christian Educators' Fellowship (C.E.F.) a retreat at Green Lake Wisconsin. Continuing interest further

persons can be attracted to a higher stage. Two matched and randomly selected groups of boys were carefully tested and all were closely at Stage 2 in moral development. Once per week, for 13 weeks, the two groups met for one hour and discussed moral dilemmas. In the first group, responses of the youngsters were encouraged, acknowledged and recorded. The same was true for the second group except that questions were asked from a Stage 3 perspective by the leaders. At the end of the 13 weeks, the boys were retested and to the surprise and shock of the researchers who were expecting a change, all of the boys were clearly at Stage 2. No further work was done with the participants, but upon retesting six months later, half the boys in group 2 were in a transitional stage between Stage 2 and Stage 3 while all boys in group 1 were at Stage 2. After a full year upon retesting, all of the boys without the questioning from the Stage 3 level remained clearly at Stage 2. All of the boys in the stimulated group tested at Stage 3, twelve months after the moral dilemma exercises.

In terms of its meaning for education, some of the implications to be drawn are that the most significant learnings may not be expressed until sometime after an educational event, and that significant education is aimed more at stimulating growth than simple mastery of content.

Fifth: "Cognitive development is necessary, but not a sufficient condition for moral development."⁷³ Alluded to previously, this important point is worthy of a second mention. Persons cannot move to Stages 5 and

⁷² stimulated this writer to take a week long seminar, January, 1975, in Nashville, TN, sponsored by C.E.F. and led by Snelling. The C.E.F. Retreat, Fall 1976, in Philadelphia, was the third major experience with Snelling. The research (above) was described by Snelling on these three occasions.

⁷³ Duska and Whelan, p. 103.

6 in moral development until they have first attained Formal Operations in cognitive development. The ability to deal with cognitive abstractions does not mean that the person deals abstractly in the area of moral reasoning. Snelling has pointed out that only 1% of the American population is capable of functioning at Kohlberg's Stage 6 and that 19% of the people operate at Stage 5. Thus, only 20% of the people function with abstractions in the area of morals⁷⁴ while 60% of adults in our society are able to perform Formal Operations cognitively. This has a direct bearing on the kind of material dealt with educationally and the methodology used in its communication.

The knowledge that people are at different levels means, educationally, that issues to be dealt with must be presented from the perspective of the different levels. This is true of cognitive stages and even more true of moral stages. Material presented from the perspective of Kohlberg's level 6 cannot even be heard by 80% of the people. Therefore, the educator must make provisions for the presentation of material in such a way that several levels can relate to it.

Sixth: "Empathy is also necessary, but not a sufficient condition for moral development. It is through empathy that one develops an understanding of what a community is and begins to judge actions as right or wrong on the basis of mutual respect."⁷⁵ Empathy is an important ingredient for cognitive development in that it is a major basis for cooperation which is essential, especially for Concrete and Formal Operational Periods.

⁷⁴Snelling lectures.

⁷⁵Duska and Whelan, p. 103.

"Though moral judgment is primarily a function of rational operations, affectional factors like empathy expand an individual's perspective and allow him to take other viewpoints."⁷⁶ It is the development of empathy by stimulating the person to put himself or herself in another's position that Kohlberg⁷⁷ has found to be the most important contributive factor in moral development.

The Justice Witness Mission seeks empathetic response at several levels. The presence and participation of a third world person in the program is the most direct and obvious point of identification stimulating participants to respond with empathy. The use of well chosen films and other media is designed to reach affective levels as well as intellectual levels. Different ethnic groups being among the workshop participants and the formal and informal sharing increase the potential for empathetic response.

The implications of this sixth conclusion for educational theory begin with a reaffirmation that every participant is a unique individual. Further, every participant comes as a whole person with physical, emotional psychological and spiritual aspects of who they are as persons. Further still, it is the emotional and affective side of a person that is the prime motivator, and specifically empathetic responses that give meaning and wholeness to the intellectual content acquired by the participant. Thus, empathy is not only allowed but is actually planned for in skillful workshop design.

⁷⁶ Ibid.

⁷⁷ Lawrence Kohlberg, "Cognitive Developmental Approach to Moral Education," Humanist, 32 (November-December 1972), 15.

Seventh: "Moral stages are defined by moral reasoning, not by issues, conclusions, emotions or behavior,"⁷⁸ For communication to take place, it must be related to the reasoning levels of the participants. It is important to state that the "stages" are descriptive of the predominant style of reasoning and should never be attached to persons as labels.

Eighth: "Development in intellectual or moral reasoning is a long-term process and it is not automatic. It is stimulated by experience of cognitive and moral conflict, exchange of varying views, and exposure to cognitive and moral conflict, exchange of varying views, and exposure to the next higher step or stage of reasoning."⁷⁹ Different stages involve a whole new way of viewing the world and functioning in it. Growth in this sense involves structural reorganization. As Kohlberg says:

Development is not just any kind of change over time, it is only change that is sequential or ordered, more differentiated, adaptive, and so forth. To call a behavior change "development" implies that it meets the following criteria:

1. The change is irreversible. Once it has occurred the change cannot be undone, forgotten, or replaced under normal conditions.
2. The change is generally over a field of responses and situations.
3. The change is a change in shape, pattern, or quality of response, not merely in the frequency of its correctness according to an external criterion.
4. The change is sequential; it occurs in an invariant series of steps.
5. The change is hierarchical, that is the later forms of response dominate or integrate the earlier forms.⁸⁰

Conclusions to be drawn from this for implementation in educational events include the concept that the goal is long-term structural change.

⁷⁸Wilcox. ⁷⁹Ibid.

⁸⁰Kohlberg, "Concepts of Developmental Psychology," p. 13.

Persons are not easily made to change but they can be stimulated to change. The stimulation is done by creating intellectual and/or moral conflict within a person. Conflict begins the process of seeking some resolution of the experienced difficulty introducing the possibility of reorganization at a higher stage.

Ninth: "People prefer the highest moral stage they can understand, but usually cannot comprehend reasoning more than one stage above their own major stage."⁸¹ "Each stage is a more differentiated, comprehensive, and integrated or equilibrated structure than its predecessor, and the fundamental cause of movement from one stage to the next is that a later state is better, more adequate in some universal sense than an earlier stage."⁸²

As stated earlier, Kohlberg rejects the "notion that truth or ethical rightness is defined by cultural consensus, the standpoint of cultural and ethical relativity."⁸³ He further states that such concepts are "based on logical confusions that have been clearly refuted by moral philosophers (Brandt, 1959; Kohlberg, 1971). That all men do not always act in terms of a value is no invalidation of the claim that all men *ought* always to act in accordance with it."⁸⁴

It is descriptively the case that people prefer to function at the

⁸¹Wilcox.

⁸²Kohlberg, "Concepts of Developmental Psychology," p. 14.

⁸³Ibid.

⁸⁴Ibid. The bibliographical references in the quote are to R.B. Brandt, Ethical Theory (Englewood Cliffs: Prentice-Hall, 1959); and to L. Kohlberg, "From Is to Ought: How to Commit the Naturalistic Fallacy and Get Away with It," in: T. Mischel (ed.) Cognitive Development and Epistemology (New York: Academic Press, 1971).

highest level they can understand but Kohlberg goes a giant step beyond by asserting that this is prescriptively true as well. "The existence of culturally universal stages indicated the relevance of these stages to educational objectives for all humans. The actual claim that development to a higher stage is good depends not upon cultural or subcultural consensus, but upon logical and ethical argument over why a higher stage is more adequate than lower stages."⁸⁵ Kohlberg goes on to assert that, prescriptively, "Justice" is the norm moved toward by developmental stages and that this conclusion is a logical and empirical one.⁸⁶

The natural tendency persons have moving them to the next higher stage has significant meaning for educational theory and practice. Because the higher level is experienced as more adequate than earlier stages, the desire to move is generally greater than the resistance to change. Knowing that persons can understand reasoning only from the next adjacent level, and that growth is stimulated by creating cognitive conflict, workshop design incorporates these elements. Participants are not "manipulated" into a particular point of view. Participants experience a context that supports them in their growth toward knowing and understanding from a more adequate perspective.

SUMMARY

By way of summary, this writer has lifted up the importance of a

⁸⁵Ibid.

⁸⁶See especially the section: "The Primacy of Justice" in Kohlberg, "Stages of Moral Development," pp. 62-66. See also the section: "The Claim for Principles of Justice," in Kohlberg. "From Is to Ought," pp. 218-222.

workshop designer being aware of which educational theory or theories influence the drafting of an educational experience. The three primary avenues of influence for this writer have been:

1. The Third Force School of Psychology with Carl Rogers as an able spokesperson lifting up the concepts that the focus must be on the integrity of the learner and that it is learning that takes place, not teaching. The goal of education is a process of becoming rather than accomplishing a specific content package.

2. Malcolm Knowles and his most helpful delineation of the essential differences between "Andragogy" and "Pedagogy" and pointing out andragogical processes that involve the learner, voluntarily, in the educative process.

3. The insightful contributions of Developmental Stage Theory, with Piaget and Kohlberg being the most articulate researchers, present a different perspective. The conclusions are most helpful to workshop design in order to communicate significantly with the largest percentage of the participants possible.

CHAPTER V

SUMMARY, CONCLUSIONS AND SUGGESTIONS

FOR FURTHER STUDY

This writer takes the liberty to restate the elements of this professional project which, taken together, substantiate the thesis and establish the basis for conclusions to be drawn. In Chapter I, the problem explored by the project was to develop a communication model allowing and encouraging adults to learn material that often seems threatening and to which there is generally great resistance. While development issues usually are not among the immediate felt needs of many Americans, global concerns are at crisis proportions and must be faced creatively and with determination.

This writer's thesis is that the process of the Justice Witness Mission is effective because it is based on principles consistent with the ways adults learn. The process is effective as seen from evaluations and from the experience of many other workshops.

The methodology of the project is to first describe the workshop in detail and then reflect upon it from the perspectives of educational theory and of developmental stage theory in order to make clear the elements of the workshop that contributed to its success.

The orderly movement and flow of the project begins with the introductory chapter which lays out the parameters of the task. The second chapter then establishes the context of development and eco-justice issues. Chapter III follows with a careful outline and description of the workshop itself. Chapter IV is a thorough reflection on the workshop from a theoretical perspective. This Chapter V completes the orderly progression

by summarizing, drawing conclusions, and presenting some fruitful and intriguing questions for future study.

This project format makes sense, follows a logical progression, and the process is usable and repeatable by interested readers.

In Chapter II, this writer outlined several issues of global and interrelated nature to establish the context of concern, to which many persons have high resistance and refuse a confrontation. Environmental and technological concerns; hunger and food production; arms trade and militarism; and population issues were the specifics chosen to demonstrate the types of crises that carry a threat level, blatant or subtle, that persons often would rather avoid. There are other issues, and more to be said regarding the ones selected. However, the survey does signify the kinds of circumstances forcing themselves on humanity with which the Justice Witness Mission was designed to work. The global development and eco-justice context demands attention and must be responded to with creativity and determination or disasters will be the result. The Justice Witness Mission is a tool allowing people to get hold of the issues, falling neither into easy optimism nor paralyzing despair.

In Chapter III, this writer presented the Agenda of the Justice Witness Mission and outlined in detail its contents and methodologies. Two major purposes were served: (1) to communicate the content issues with clarity and low threat level; (2) to communicate the methodologies used so that participants were equipped to communicate about global issues themselves.

The success of the workshop was attested by the evaluation forms completed by the participants and by the fact that seven participants asked to be included on the leadership team of the next Justice Witness

Mission. This writer is convinced that these workshop processes are effective and repeatable. With a little training and experience, others can learn to use the methodologies with equal effectiveness.

In Chapter IV, this writer investigated learning theory and developmental stage theory in some detail and from these perspectives reflected upon the workshop style.

The analysis of the project was done in order to highlight the relevant factors contributing to the success of the workshop that are transferable to other educational events. The specific techniques worked well, not because they were clever gimmicks, but because they were part and parcel of the very fabric of the adult learning process.

Surveying classic learning theory this writer rejected behaviorism in its Skinnerian forms as inappropriate ethically, philosophically, and theologically for adult learning.

The Third Force School of psychology, with Carl Rogers selected as primary spokesman, lifts up the inherent value in each individual. Rogers also clarifies that the focus properly belongs on the "learning" that takes place rather than on "teaching" as the process leading to growth.

Malcolm Knowles with his concept of "Andragogy" performs an invaluable service with his delineations between andragogy and traditional concepts of pedagogy. The need of adults to participate in choosing their own learning is primary. Closely related is the fact that adults want to learn for immediate use and not for some delayed possibility.

Andragogy was highlighted and made a primary focus because it makes the most sense in explaining why the Justice Witness Mission is effective. European educators have accepted these principles for some time that are

now beginning to be recognized in America. This writer is convinced that adults can and will take responsibility for their own learning when the proper context is available.

Next the writer examined two types of developmental stage theory. These theories contribute greatly to an understanding of why the Justice Witness Mission workshop style works well with adults. Piaget and Kohlberg complement each other with understandings that persons progress through an invariant sequence of stages in cognitive and moral development. No stage may be skipped and movement from stage to stage is stimulated by raising issues from the next stage which the present stage cannot deal with adequately. Workshop design must have an open ended quality that persons can move into from the stage where they presently function. Open-endedness allows and encourages people to grow and progress.

It seems obvious to this writer that we can no longer think in terms of single static entities--but only in terms of dynamic changing processes and series of interacting events. The content of our education, the bulk complexity and detail of our knowledge, requires restructuring into new assimilatable wholes so that it can be communicated in terms of whole and interrelated systems. A workshop process as described and analyzed in this project builds the levels of trust and personal interaction whereby crisis issues of global concern may be dealt with creatively.

Areas for further study include two categories. The first relates directly to expansions of the specific themes of this project itself. The second relates to content areas of hunger and development.

A. Fruitful investigations could be made into the theological principles involved in the conducting of a workshop. There are operative

theologies in a workshop process as much as operative educational theories.

B. Pointing directions to an adequate theology in global perspective is an additional study. This would involve a fresh reunderstanding of the doctrine of creation and of God's continuing creativity as well as our responsible participation in that activity. To be included as well would be a rich image of the earth as a total system and our living with that system in a way that is sustainable, just and participatory .

C. Additionally stimulating is Kohlberg's statement that "justice" is the goal toward which stage development naturally leads and that this is true for all cultures. It is fascinating that Kohlberg claims his descriptive study of many years has led him to this prescriptive conclusion.

D. An issue this writer raised in Chapter I could use further study. Why do we require an atmosphere of trust to share our dreams, and why is it so easy to share our cynicism and disillusionment?

Relating to the content area of global development, the following questions are intriguing:

1. How much do we actually know about the forces that move people from the village to the city? Is something in the process changeable, or is it inevitable? Can movement be encouraged from urban areas back to the land?
2. How close are we really to straining the self-healing capacities of the planet?
3. How does one create the capacity to invent institutions and technologies that suit local culture and environment and that permits a society to solve its own problems?
4. How does one link specificity to generality? Local knowledge

of problems to international resources and expertise?

5. How can one divorce expertise from control? From status?

6. What exactly is sustainability? How do we know when we have it?

7. Who would really gain if hunger were ended in the world? Who would loose? What "sacrifice" would be necessary?

These areas of further study are suggested because this project was not intended as an academic exercise to be completed and stored. The purpose is to contribute to the ongoing life of local congregations in a continuing way. This writer continues to work in this field and continues to build on the fund of knowledge and experience gained thus far.

APPENDIX

APPENDIX A

JUSTICE WITNESS MISSION
LEADERSHIP TEAM

FRAN COOPER -- Student at the School of Theology at the time of the workshop. She has attended the United Nations Population Conference in Bucharest. Her primary role in the workshop related to population issues, though she is knowledgeable regarding development issues in general. After graduation, she worked in Bolivia for fourteen months. She is now a pastor of a church in Long Beach, working with Hispanics.

WAYNE STEINERT -- Student at the School of Theology at Claremont at the time of the workshop. He has travelled much and is knowledgeable and concerned about third world issues. One of his major functions at the workshop was management and operation of media equipment and assisting with small groups. Completing his education, he moved to the Portland area where he worked with street people and international seamen.

THERESA MASON -- Student at the School of Theology at Claremont at the time of the workshop. Highly skilled in dramatic art forms, she performed the ventriloquism sketches, assisted with small groups, and stepped in where needed in formal ways. Following Graduation, she became one of the ministers at St. Marks United Methodist Church in Sacramento.

TEVITA PULOKA -- Is a native from Tonga and was a student at the School of Theology at Claremont at the time of the workshop. Sharing his personal experiences growing up in a third world country and reflecting on the church seeking its identity in an emerging nation were his primary contributions at the workshop. Following graduation, he married and was

residing in Claremont.

LAURIE JONES CLARK -- Director of Christian Education at Scottsdale United Methodist Church at the time of the workshop. She assisted with local arrangements and needed supplies and equipment. She later went on to complete a program at the School of Theology at Claremont and following graduation took employment in the state of Washington.

APPENDIX B

A PARTIAL LISTING OF WORKSHOPS DESIGNED BY

OR PARTICIPATED IN BY THE WRITER

- "Bishops' Call for Peace and the Self-Development of Peoples," done for the District Children's Ministries Committee, San Diego, 1973.
- "Open Classroom and Learning Center Lab," Garden Grove United Methodist Church, 1973.
- "Bishops' Call for Peace with Children," San Diego District, October, 1973.
- "Justice Witness Mission," Phoenix District, January 17-18, 1974.
- "School for Christian Growth," First United Methodist Church, Reseda, California, a six week course, January and February, 1974.
- "Creating an Alternative Future," Christian Educators' Fellowship Retreat, St. Charles Priory, Oceanside, California, January 22 and 23, 1974.
- "Ecology Task Force Workshop," Woodland Hills, California, February 9, 1974.
- "La Mesa Educators' Workshop," First United Methodist Church, La Mesa, California, February 24, 1974.
- "Eco-Justice Workshop," Church of the Brethren, La Verne, California, March 10, 1974.
- "Eagle Mountain Workshop," Eagle Mountain, California, March 16 and 17, 1974.
- "Development Consultation," Claremont, California, April 19, 1974.
- "Eco-Justice Workshop," First Congregational Church, Barstow, California, April 20, 1974.
- "Adult Church School Class, Claremont United Methodist Church, Claremont, California, Spring 1974.
- "Missions Conference," Pasadena District, United Methodist Church, May 23, 1974.
- "Eco-Justice Workshop," Los Angeles Diocese of the Episcopal Church, Department of Social Relations, held in Claremont, California, October 12, 1974.
- "Workshop for Youth," combined groups from Upland, California and Mesa, Arizona, held at Claremont, California, November 16, 1974.
- "Pasadena Academy Workshop," 1974.

- "Global Issues Workshops with Educators," three identical workshops were conducted in Phoenix, Los Angeles, and San Diego, January 15, 22, and 27, 1975.
- "Peacemaking in a Global Family," San Gabriel United Methodist Church, February 28, 1975.
- "Peace Making in a Global Family," First United Methodist Church, San Diego, March 1, 1975.
- "Peace Making in a Global Family," Ontario United Methodist Church, March 2, 1975.
- "Educators' Workshop," Orchards United Methodist Church, Orchards, Washington, January 31, 1975.
- "Our Starving World," Vancouver, Washington, February 15, 1975.
- "Exploring Strategies for Peace," La Mesa First United Methodist Church, retreat held in Descanso, California, March 8, 1975.
- "Peace and Justice Workshop," Scottsdale United Methodist Church, Scottsdale, Arizona, March 22, 1975.
- "Systems and Economic Justice," La Mesa, California, September 19-20, 1975.
- "World Hunger Workshop," San Fernando United Methodist Church, San Fernando, California, October, 1975.
- "Hunger Workshop," Hemet United Methodist Church, Hemet, California, October 22, 1976.
- "Transnational Corporation Conference," Westwood, California, 1976.
- "World Hunger: A Global Crisis," United Church of Christ, Redlands, California, May 8, 1977.
- "Shalom Workshop for California Christian Educators," Reseda, California, April 20, 21, and 22, 1978,
- "Shalom Workshop for Arizona Christian Educators," St. Matthews United Methodist Church, Mesa, Arizona, April 27, 28, and 29, 1978.
- "Shalom: Teaching Toward a Faithful Vision," First United Methodist Church, Canoga Park, California, February and March, 1980.

APPENDIX C

SELECTION OF "VISIONS" EXPRESSED AT THE
DARTMOUTH COLLEGE WORKSHOP, DECEMBER 1980

The following "visions" were in response to the question, "what a world in which every person is nourished sufficiently and sustainably would look like." Responses come from participants at an International workshop.

Lyle Schertz, Economics and Statistics Service, U.S. Department of Agriculture:

A world would have much greater equality of income and access to resources and opportunity, particularly opportunity for education and employment, than we have now. Total availability of goods and services in the world would increase over time. However, at any one time there would still be a zero-sum game--that is, for some people to have more, others will have less. But that ideal world could have mechanisms for dealing equitably with distribution problems. The mix of products produced would be drastically different from the mix produced now. It would still be a very efficient system, in the technical meaning of efficiency, but the demand with the different resource and income distribution would call forth different technologies and products.

John Richardson, Professor of International Affairs and Applied Systems Analysis, American University:

If you took a poll and asked people to rank callings--what kids want to be when they grow up--production of food would be at the top, not at the bottom.

Edwin Martin, Population Crisis Committee:

There would be a global system of production and distribution of food that would make available to all people the food they need for adequate nourishment--there would be adequate motivation for food production and distribution. The technologies to produce food would be sustainable over time. Each economic unit would have and dispose of adequate resources to obtain the food they need without prejudicing their ability to obtain other needs, including clothing, shelter, health care, education and very importantly, leisure and religion. Individuals would have the motivation and the knowledge to be well-nourished, they would know how to buy and prepare foods and distribute them within the family. World population would stabilize by 2025, which would keep the exploitation of land and water resources within reasonable costs. Probably, a global government would be necessary to do this, but that's a way-out vision. I do believe we should have as many people as possible, as supportable and sustainable, given current technology. I think that the more people there are, the more variety of human experience, the more contribution there is to the richness of our cultural life.

Mary Catherine Bateson, Dean of Faculty, Amherst College:

The keynote of my vision is that it's nonmonolithic. I'm interested in local cultures in equilibrium with local ecosystems, working toward a situation where a substantial proportion of the food consumed within a region is produced within the region, by the work of people. The more production and demand are homogenized over the globe, the more perturbations there are in the system. So it seems to me essential that the people of a given

place believe their way of life is preferable and superior to those people "over there." The people in the villages should believe they are good and virtuous and that people in the cities are corrupt and wicked. Only when such beliefs survive will it be possible to get an effective utilization of local resources, technology, and labor without getting a pattern of migration that is destabilizing.

The cultural unit is in a unique equilibrium with its unique ecosystem so a particular type of farming, a particular cuisine, a type of social system that facilitates such farming, a particular calendrical ritual that affirms the value of that life--all these things are tied into the characteristics of the local ecosystem. There are various ritual forms and rhythms, life-cycle rhythms, seasonal rhythms integrated into everyday life.

Stewart Hill, Professor of Entomology, McGill University

In my vision, I see three underlying processes going on. (1) Integration--integrating ourselves into the support system so that we become essential parts of it. If we examine human history, we can recognize a transition from the position of dominating it; the next stage is to learn how to be at one with the environment, to develop a partnership with it. (2) Creating and maintaining balance, internally and externally, concern for this could easily substitute for our obsession with growth, and (3) being open to feedback from the system, gaining internal and external "access" and responding to that information in appropriate ways. Ending hunger is, in a sense, only a by-product of achieving our full potential as human beings.

Mary E. King, Deputy Director, ACTION:

In my vision of a world without hunger, reciprocity has become the dominant force and drive behind all institutions and all governments. The supporting pivots are equity and opportunity. Because of the operative principle of reciprocity, our needs are compatible with the needs of the Third World, the Third World's needs are compatible with ours. Corporations have become among the major benefactors in making this reciprocal relationship develop, by their ability to offer capital, training, technology, and ownership or control, within the fundamental parity of business relationships.

For example, in the Caribbean country of Grenada a revolutionary coup resulted in a change in government. One of the new government's first step was to nationalize the local Coca-Cola bottling plant. Three days later they faced a virtual popular revolt because the citizens of Grenada wanted Coca-Cola but the new government couldn't obtain the syrup. The government went to the man who had the franchise and asked him to reopen the plant but he said no unless the government would liquidate his debts. However, if Grenadians had owned shares in the plant, and if schools and hospitals had been built all over Grenada because of Coca-Cola contributions, if 5% of all Coca-Cola profits there were plowed back into economic development projects, or if the people knew that 5¢ on every bottle returned to improve life on the island, the company would likely never have been nationalized. If you project that principle out, you see the potential for a country like Guinea-Bissau to negotiate with, for example, Dole Pineapple and have access to training, capital, and technology far beyond the potential of bilateral or multi-lateral assistance, and in

a way that would stabilize the working environment for Dole. This requires a redefinition of profitability in the business world, and it should affect product lines as well, but it's highly possible.

In my vision of a world without hunger there is reciprocity between men and women. If you eliminate hunger, by definition you make radical changes in the role of women, and this will change the pattern of leadership all over the world, which is underway already. The principle of reciprocity also demands and necessitates high tolerance of local initiatives, at the same time that it requires global, comprehensive government. In other words, local self-governing movements, cooperatives, marketing systems, and village units are also part of the system based on reciprocity.

Urbanization is no longer destructive in my vision. There will be a healthy understanding of the need for pockets of rural development and also for centers of commerce and learning. Land reform has been accomplished all over the world, and in places this has led to monumental overhaul of government. There is no single model for how this has been done, but it has happened all over the world. Everybody who wants to work the land can own land.

In addition, there is education, health care, and clean water for everyone. This means that the population is dropping, because human beings are seeing their children grow up and live to adulthood. Because of more sophistication about health, and because of the widespread education of girls and women in my vision within two generations there is massive change in attitudes within families about what it means to give and nurture life. That has also affected men, who will be comfortable with smaller families and who will want to actively share in rearing children who satisfying and

satisfied, rather than necessary for economic reasons.

Governments are actively in pursuit of security in my vision. Security has been intentionally redefined to mean the sustaining of food and other basic human needs. The use of natural energy is vastly enlarged, so that wind, gravity, and solar power are in use all over the world. Socialism is no longer socialism in my world, capitalism is no longer capitalism, but there's a blending of both. The ability of governments to work together, to guarantee basic rights and needs and to maintain peace has been fully developed.

Leo Belohlav, Manager of Technical Planning, General Foods Corporation:

My vision is to be in harmony, in tune with our environment. It is interesting that we can see a pattern or a paradigm in our environment of how to be in harmony, in tune, if we look at how we operate as organisms. We are essentially an assembly of cells, the cells are aggregated into organs, which cooperate to function as a human individual. What makes this assembly so interesting is that you have to maintain the integrity of the cell to make the organ work well, the cell must operate autonomously, but nevertheless, it's regulated to fill its role within the organ. The organ must again be well regulated to be responsible to the organism. It must be a very well-tuned system with all sorts of signals--hormones and whatever--to keep everything regulated and yet to maintain the individuality and special function of each cell and organ.

Would it be worthwhile to consider human society as the next level up in this hierarchy? And would it not be that we now find ourselves in a transition period where we have not learned yet to manipulate the entire system to maintain integrity, individuality, and the smooth functioning of

the whole? We must perhaps test the waters, see if we can aspire to the next highest form of human expression, a whole, tuned human society made up of whole individuals.

When we operate only as single individuals, our reaction to hunger can only be at the level of individual--to get more food--hunt for more, grow more, or take it away from someone else. The moment that we think as a higher form of life, as a total society, we have additional options--for example, we can make the deliberate decision to restrict our size. There are probably other options available at that level that we can't yet even dream of. Hunger is only a signal that we get as individuals, that we suffer pain. Presumably, it's a reflex built into us to take corrective action. What is the appropriate corrective action on the level of the whole, the one grand design that we cannot yet foresee?

Donella Hager Meadows, Associate Professor, Policy Studies Program, Dartmouth College:

When I picture a world without hunger, I don't get a literal picture, I get a color, a quality, and a feeling. I see the color green--trees and grass and crops, a thriving, productive natural environment. I see a quality of lightness, by which I seem to mean actual light, sunshine, and also a human lightness, playfulness. It's not a heavy, grim world. And the feeling I get is what all human beings will feel in that world--care for each other. No one would ever let anyone else nearby have a real need or pain or suffering without providing help and support. It wouldn't be necessary for anyone to worry about anyone else on the other side of the world, because everywhere people will be taking care of each other near at hand.

John Todd, Co-Director, New Alchemy Institute:

When the last person is fed, there will be a qualitative shift, the world will change so that humans won't rush by each other. Everything etched in your face will have meaning. Ultimately, what we're most interested in is each other--advertising recognized this in a plastic fantastic fashion that separates you from me and me from you. But at the point where hunger is ended, instead of single notes beaming out of each of us, there will be a symphony--we will be fascinating. I also would predict that we would be flying human--powered aircraft in wonderful ways--we will be able to feel and smell the earth as we pass over it. To make that happen requires rediscovering the notion of human.

APPENDIX D

VENTRILOQUISM SCRIPTS

"CAMEL TRAINING"

Vent: I hear you inherited lots of money.

Dum: That's right....a million dollars.

Vent: Well, what are you going to do with it?

Dum: I spent part of it already.

Vent: What did you buy?

Dum: A camel.

Vent: A camel? What for?

Dum: To train it.

Vent: For what?

Dum: Train it for doing tricks.

Vent: I see. What else have you bought?

Dum: A package of needles for my camel.
See (show needles)

Vent: Try explaining that one.

Dum: I'm going to train my camel to go through
the eyes of the needles.

Vent: You mean the little hole in the top of
that needle you put the thread through?

Dum: That's right.

Vent: That's impossible.

Dum: Well, Jesus said that it's harder for a
rich man to go to heaven than it is for
a camel to go through the eye of a needle.

Vent: That's right.

Dum: And since I just inherited a million dollars....

Vent: Then you're rich now!

Dum: And I want to go to heaven.....

Vent: Yes.

Dum: So, I'm going to work real hard to get my camel to go through the eye of the needle.

Vent: Yes.

Dum: I've pushed and pulled.

Vent: Yes.

Dum: And pushed.

Vent: Yes.

Dum: And tried

Vent: Can you make it?

Dum: I can't even get him to go through the door of the barn.

"THE YOKE"

Dum: What's that around your neck?

Bull: (With long brown leather scarf) This?

Dum: Yes.

Vent: It looks like a stole.

Dum: Oh no! Who did you steal it from?

Bull: Wait, I didn't steal it from anyone.

Vent: Wait a minute, I didn't say you stole it from anyone.

Dum: Then you did.

Vent: No, I mean a minister stole.

Dum: That's awful!

Bull: Who did the minister steal it from?

Dum: You should know.

Vent: She didn't steal it from anyone.

Dum: Then where did she get it?

Vent: Ministers wear stoles to show they are ordained.

Dum: You mean those long scarves around your neck?

Vent: Yes.

Dum: I thought they were for tying up people who don't come to church. (Or sinners who don't repent).

Bull: But this isn't a stole.

Vent: It isn't?

Bull: No. It's a yoke.

Vent: Some joke, making me think that was a stole.

Bull: No, a yoke.

Vent: It's not funny.

Bull: Yoke, yoke.

Dum: Yuk, yuk.

Bull: A yoke, you know, like an egg yoke.

Dum: I didn't know that cows layed eggs.

Bull: I'm not a cow. I'm a bull.

Dum: I didn't know that bulls layed eggs.

Bull: They don't; the yoke is on me.

Dum: I thought the joke was on Theresa.

Bull: No, I've got the yoke on me, you know like egg yoke, yoke.

Dum: If you've got egg yoke on you, you should have on a bib instead of that stole.

Bull: It's a brown leather yoke.

Dum: But know one wears those kind of things.

Vent: Except ministers.

Dum: Well, ministers might, but people don't.

Bull: I'm not a people. I'm a bull.

Vent: It's a yoke and a yoke goes on an ox.

Dum: You must be the ox.

Bull: No, I'm a bull. My job is to work in the dirt, to till the ground.

Dum: The dirt?

Bull: Yes, I use my yoke to plow. You know I'm in agriculture.

Vent: What are you going to plant when you plow?

Bull: Hope.

Vent: Hope?

Dum: What kind of hope?

Bull: Hope for a whole earth and whole people.

Vent: Where can you find seeds of hope.

Bull: Right here in these people.

Dum: How?

Bull: That they care about whole people and the whole earth

Vent: Yes, that's seeds of hope.

Dum: And, if you plant hope, what do you get?

Bull: More hope.

Vent: What happens with more hope?

Bull: We get lots of energy?

Dum: For machines and cars.

Bull: People energy for people to start doing things.

Dum: Like what?

Bull: Like questioning materialistic values and our life style.

Dum: Oh.

Bull: Like awakening to look at the unfair practices and oppression we are doing in the world.

Dum: That sounds hard.

Bull: Yah, it takes lots of energy. And like learning about what's going on in the world and starting to make changes.

Dum: You mean I got to cut back.

Bull: Exactly.

Dum: That's what I was afraid of.

Vent: OK. I see, but how do you plant hope?

Bull: First, I find some good dirt.

Dum: That's not hard.

Bull: You think it's not hard to find dirt.

Dum: No.

Vent: But only 2/5 of the world's soil can be cultivated.

Dum: There's lots of soil in South America.

Vent: No, it's a difficult place to plant. The soil is thin.

Dum: Just cut down all those AMAZON Forests.

Vent: Then in 5 years all the soils will be gone because it will be washed away into the ocean, or be turned into rock.

Bull: When I can find good solid

Dum: No tractor?

Bull: No that takes fuel. I use my yoke to plow. Then I plant my seeds of hope.

Vent: Yes.

Bull: And then I add lots of fertilizer.

Vent: Manure?

Bull: Yes, I'm good at adding fertilizer. Moo.

Dum: What, you plant spiritual things in all that manure?

Bull: Yes, it grows better that way.

Dum: Then I guess we need lots of manure.

Vent: There is a fertilizer shortage this year in the world so they can't grow lots of crops.

Bull: But with soil and fertilizer you get lots of hope.

Vent: There's other things that seeds need to grow.

Dum: Oh, like air?

Bull: Yes, we have to filter and clean the air to get out all the smog so the seeds can breathe.

Dum: That's going to take a lot of cleaning.

Bull: And then I find water that's not polluted.

Dum: Just turn on the faucet.

Vent: What about the countries where there isn't any water?

Bull: It ain't going to grow.

Dum: But what about insects? Do you use pesticides?

Bull: Then I'd have to clean the air to get rid of them.

Dum: I guess we need lady bug projects and such.

Vent: There's weeds.

Bull: Lot's of weeds.

Dum: What are the weeds doing in your garden?

Bull: Growing.

Vent: What kinds of weeds?

Bull: Weeds of prejudice, weeds of materialism, weeds of sexism, ageism, racism, and selfishness.

Dum: Then let's pull the weeds out.

Bull: Then my hope can grow. And I reap fields of hope.

Dum: Flowers of hope?

Vent: And the fruit of hope?

Dum: What happens if you eat the fruit of hope?

Bull: It gives you lots of energy to keep on working for the things you believe in.

Dum: I want to pick the flowers of hope. That sounds heavenly.

Bull: It's dirty. It's hard work.

Dum: But I don't want to get my hands dirty.

Bull: If you don't want to get your hands dirty, then you can't plant hope or pick the flower of hope.

Vent: There's work to be done on earth.

Bull: And if you aren't willing to work and get your hands dirty, forget about planting and reaping hope.

Dum: I'd rather serve Jesus.

Bull: Jesus served people. I serve people. Jesus served the earth. I serve the earth.

Dum: What does Jesus have to do with planting and working in the dirt.

Bull: He's the one that gives us the yoke.

Dum: Wait a minute, I'm getting the picture, but what does this have to do with planting seeds of hope in the earth?

Bull: If you take away from a seed, air or temperature, water, dirt

or sunlight, the seeds won't grow. It takes a whole lot of things to make flowers.

Dum: Yes, but what about these things you're talking about, what do they have to do with it?

Vent: If you take away any one of the many factors of justice, peace, conservation, health, equal rights, love, and many many other things, hope can't grow into the reality of a whole people and whole earth.

Dum: I can't do it myself.

Bull: Neither can I.

Vent: Neither can I.

Dum: But there's so much to do, I can't do it all by myself.

Bull: That's why the yoke.

Dum: Who are you yoked to?

Bull: To one another.

Vent: People yoked to people. Bulls to bulls.

Vent: Africans to Americans.

Bull: Russians to Europeans.

Vent: Canadians to South Sea Island people.

Bull: Orientals to people in South America.

Vent: We're yoked to people all over the earth.

Bull: To work together.

Vent: People all over the earth learning with one another.

Bull: Plowing and working together.

Vent: Teaching each other, searching for answers together.

Bull: Sweating together.

Vent: Laughing and crying together.

Dum: Loving one another.

Bull: We're all in it together with people all over the world.

Dum: Yes.

Bull: (To audience) And now.....the yoke is on you.

APPENDIX E

GRID OF RESPONSE PROCESS

Michael MacIntyre first introduced the Grid of Response to this writer. MacIntyre was on the Bishops' Call for Peace staff and worked closely with Bishop James Armstrong. C. Dean Freudenberger later made creative adaptations of the grid process and published it as part of the film strip set, "A World Hungry."¹

The process itself involves a large grid on newsprint with categories of difficulty listed down the left margin and areas of response (or persons or groups responding) listed above the columns across the top.

In the Justice Witness Mission, the categories of difficulty were: Very Easy, Easy, Moderately Difficult, Difficult, and Impossible. The headings above the vertical columns were: Study and Reflection, Individual Response, Family Response, Church Group Response, and Local Church Response.

The process involves participants, toward the end of the workshop experience, verbally suggesting action strategies. These strategies are recorded in the appropriate column on the grid and at the level of difficulty and who might best carry out the action. The discussion is valuable and only a brief time should be taken for each item. No value judgment is expressed, in this brain storming exercise, regarding the suggestions and all are recorded.

As the various squares are filled in with a variety of suggestions, a growing feeling generally emerges that there are many things that can be

¹"A World Hungry," a TeleKETICS Presentation, Franciscan Communications Center, 1229 South Santee Street, Los Angeles, CA 90015, 1975.

done. As the process continues there is often a selection and prioritization by consensus of actions that are appropriate for these particular participants or for this particular group. Commitments can be solicited from individuals or from the group as a whole.

Because the participants themselves are responding, there is built in ownership of the process and content. The feeling of ownership is important because a very high level of motivation is often achieved when people participate in choosing their own actions. The beginning actions may be at Very Easy or Easy levels, but the potentials for growth to greater commitment are always present in open ended processes.

The Freudenberger adaptation of the grid listed categories of difficulty as: First Step, Little More, Still More, and A Lot More. The columns of response were labeled: Knowledge, Lifestyle, Church, and Politics. The squares of the grid were filled with several suggestions in the published model serving to stimulate creative thinking in the various areas.

The usefulness of the Grid of Response is enhanced by its versatility. The horizontal categories of difficulty and the vertical columns of response can be labeled in any fashion most useful for the purposes of the group using this technique. At the "Our Starving World" workshop in Vancouver Washington, with more than three hundred participants, this writer trained fifteen facilitators who each led a smaller group through the grid process. The results of the fifteen grids were then compiled onto a master grid as each group reported to the total group.

DIAGRAM OF THE GRID OF RESPONSE
AS USED IN THE JUSTICE WITNESS MISSION

Study and Reflection	Individual Response	Family Response	Church Group Response	Local Church Response
Very Easy				
Easy				
Moderately Difficult				
Difficult				
Impossible				

APPENDIX F

THE USE OF FILM, IMAGES, AND OTHER MEDIA

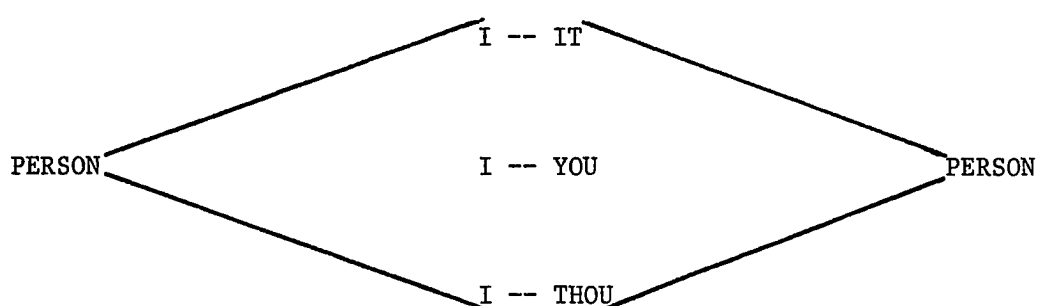
The Fall semester, 1973, this writer took the course "Teaching Theology Through Film" at the School of Theology at Claremont. Father Ellwood (Bud) Kieser, Executive Producer of Insight Films¹ led the course. The Paulist Fathers seek to reach the unchurched through cinematic treatments of the great Christian realities -- God, Jesus, community -- and of the principle Christian values -- love, faith and trust as portrayed in "Insight Films" playing each week on more than 200 commercial television stations and 70 educational channels in the United States. Kieser's years of experience making films along with the techniques, philosophy and theology of the use of films as a communication tool provides many insights for the process of a workshop experience.

Kieser conceives of films as promoting communication at many levels and in many styles. There is "Inter-personal" communication as between two people. This is in its own way, an expression of love, holding that the individual is unique and has a personal history. The individual is social and finds fulfillment only with others. A level of consciousness, a degree of self-determination, and the ability to assume responsibility are marks of personhood. The individual has innate dignity and is self-possessed with potentials for openness and self-realization.

Inter-personal communication may treat the other person as a "thing" to be used. When this takes place, the communicator becomes a "thing" as

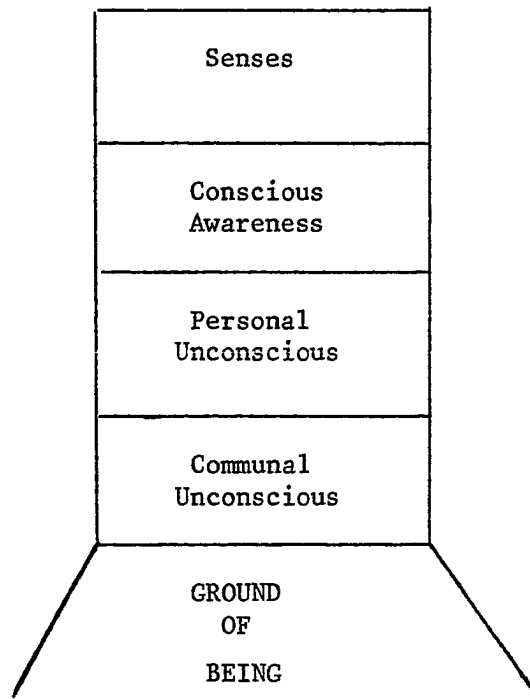
¹Paulist Productions, 177575 Pacific Coast Highway, Pacific Palisades, CA 90272, Phone: (213) 454-0688.

well. Or this communication can be at the cognitive level only, whereby both persons are ends in themselves. Communication can also take place at a deep level of soul sharing where real vulnerability is involved, and significant meanings are exchanged. Kieser uses Martin Buber's framework to conceptualize these three styles of Inter-personal communication.



The "I -- Thou" level of communication, as Kieser describes it, carries an element of the transcendent with it and mediates God. God is found by plunging into the human. God comes to a person through the human, and a person comes to God through the human, according to Kieser.

There is also "Intra-personal" communication. This communication within a person can be either vertical or horizontal. Kieser conceives of a person as comprising several levels as indicated in the diagram.



Vertical Intra-personal communication takes place when a person is conscious of his or her senses or when a person is conscious of the personal unconsciousness. Kieser maintains there is a gravitational pull into the communal unconscious but states that it is hard to go to that level. If a person is open and perceptive the communal unconscious will surface. It is quite possible to plant seeds in the unconscious where they grow and become available again to the conscious mind. All of these are examples of vertical Intra-personal communication.

Kieser, relying upon psychology, sees many different parts of a person at each level. There is in each person, both male and female, young and old, the angelic and the demonic, etc. A person conversing within himself or herself on the same level is engaging in horizontal Intra-personal communication.

Maintaining that a person cannot live only on the levels of sense

and conscious awareness because there is no meaning, joy or satisfaction in those levels alone, Kieser asserts that Intrapersonal communication needs to be built, both vertical and horizontal. He lists nine areas that promote this communication:

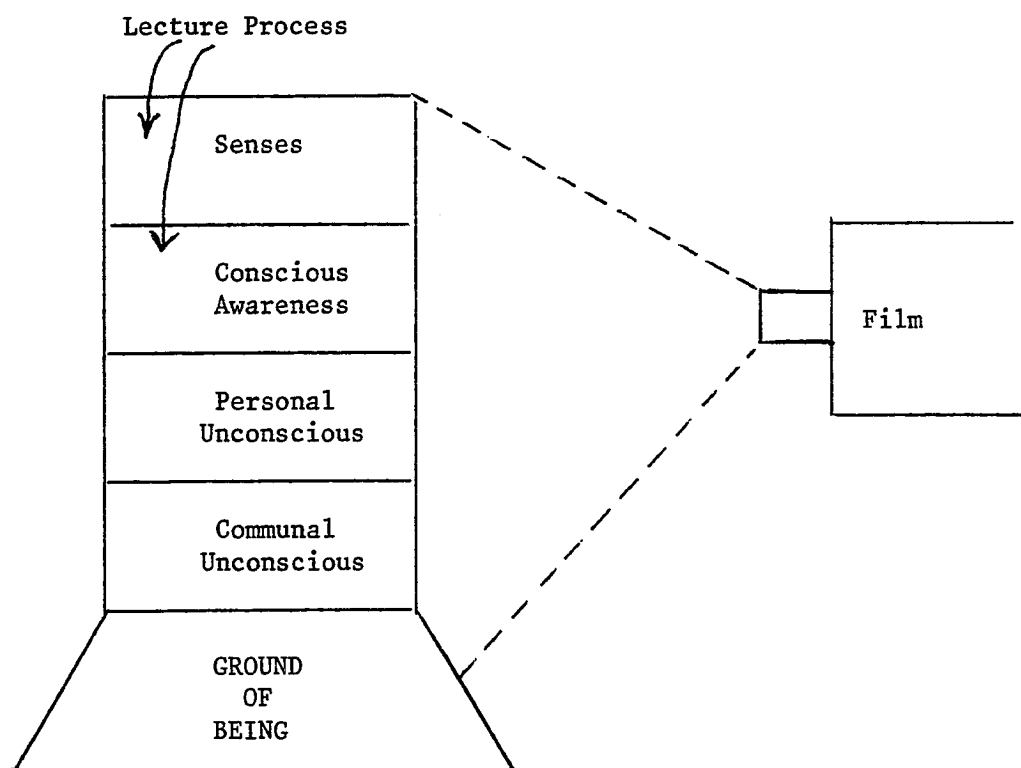
1. Crisis and suffering
2. I - Thou
3. Community and historical tradition
4. Communion with nature
5. Solitude
6. Play
7. Art, either creating or responding
8. Psychotherapy
9. Encounter with the Holy

This writer is not seeking to defend Kieser's psychology or communication theory in this project, but it does provide a framework for understanding observed dynamics. Kieser feels that a lecture reaches a person through the senses and sometimes enters the conscious level. Lecturing can be I -- It or I -- You Inter-personal communication but seldom I -- Thou. And the stimulation of Intra-personal communication through lecture is rare in Kieser's experience.

Films, however, rather than reaching a person through the senses and progressing down through the levels of a person, have the function of reaching a person from the side, as it were. This means that all levels of a person are reached at once via this art form.

The viewing of a fine commercial film has an effect on the whole person.

Kieser sees the image like this:



A film is not used well if it is merely shown without comment before or after. There are many effective techniques for working with a film. A simple comment (called a tickler) such as, "watch for the three types of violence in the movie," helps to orient the viewers.

When a film affects many levels within a person there must be opportunity for emotional expression. If there is no time limit, full discussion can be allowed. With limited time, a process of asking for one word responses describing how one responded to the film works well. Every person need not respond verbally. The important point is that the opportunity for emotional response be offered.

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